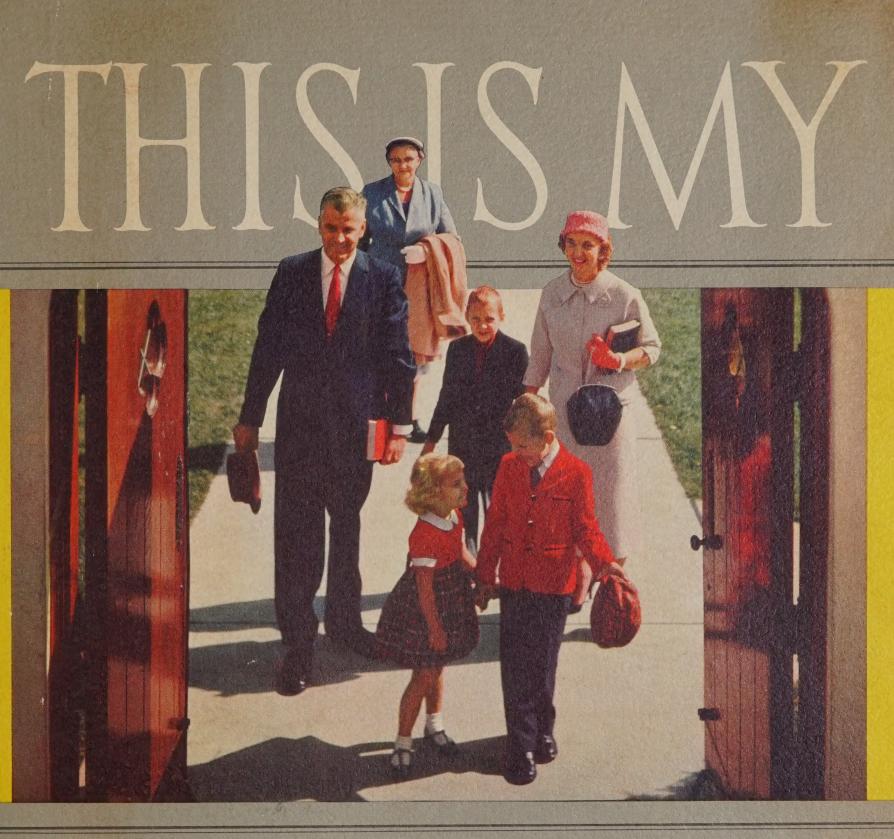


FOLIO BX8049 .A674 1960 Augustana Evangelical Lutheran Church. Centennia This is my church





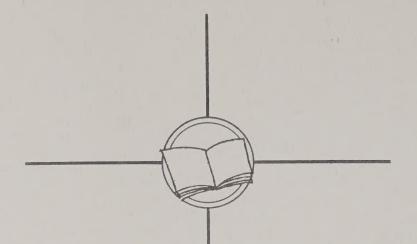


CHURCH!





This is the story of a people, at first a handful and now more than a half-million . . . a people with impelling faith and willing hands who built a church to worship and serve their God.

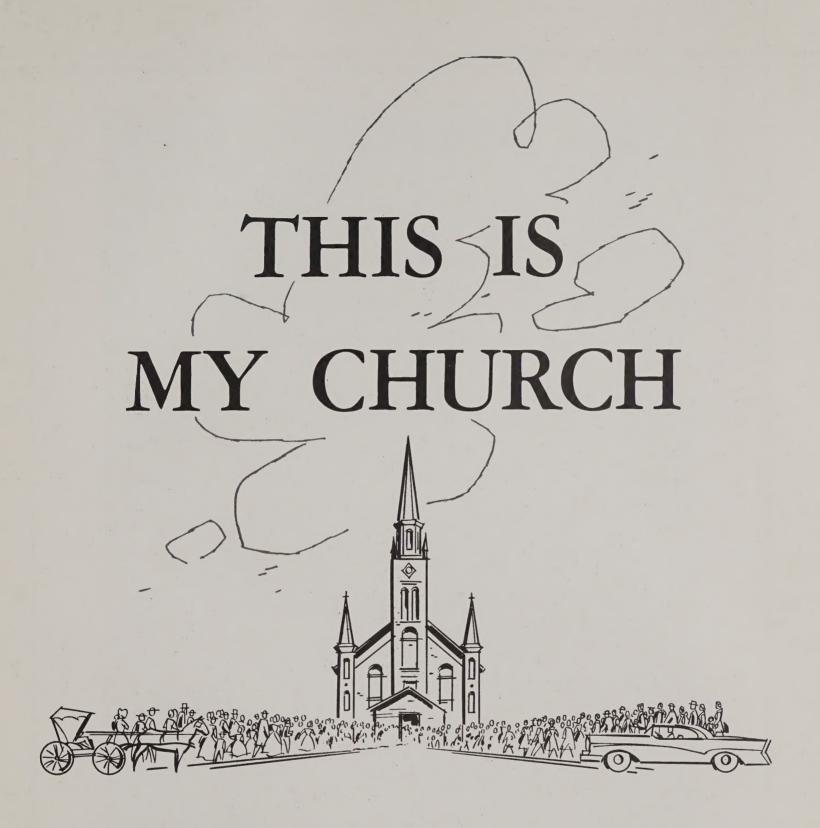




THE AUGUSTANA **LUTHERAN CHURCH**

Centennial Publication Committee Robert Mortvedt, chairman; P. O. Bersell, Emmer Engberg, Malcolm Lund, Earl Lusk Birger Swenson

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Why the name AUGUSTANA?

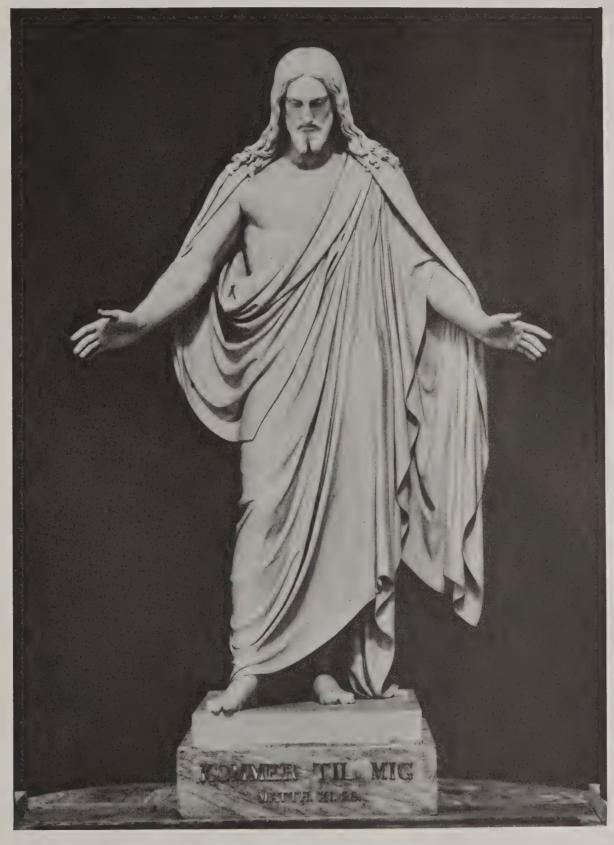
When the Augustana Lutheran Church was formally organized in June 1860, at Clinton, Wis., the founders wanted to emphasize the fact that they belonged to the great family of the "mother church of the Reformation"... that they adhered to the fundamental doctrine of the Lutheran faith. This doctrine is set forth in the Augsburg Confession—in Latin, "Confessio Augustana." The name Augustana represents not only a confessional stand but is a badge of fellowship with Lutherans throughout the world.



I believe in God the Father Almighty,

Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.



"Come Unto Me"

"The Great Commissioning"



The March of Faith

By Edgar M. Carlson

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Mt. 28:18-20

The unique contribution which Jesus made to the world's history was that He left behind Him a body of believers with a message to tell to the nations. They were sure that this one who had been among them as a brother was really God, a living "Word" in which God made Himself known to men. And He lived! The world had done its worst to Him and He had triumphed. Evil men had taken from Him everything which can be taken from any man, including life itself—and He was left with a Kingdom. He had borne their sin, He had engaged the foe, He had conquered man's last enemy—and now He was the Lord. The Lord of the Church and of the world! The Lord of life and of death!

As they told the story and proclaimed their faith others came into the fellowship of the faithful. The "good news," as they called it, had power to take the hearts and minds of men captive. It was as though Christ were still speaking and living among them; as though they were His body, filled with His Spirit, moving out across the nations and the centuries. It filled



them to overflowing on the day of Pentecost. The power of His Spirit and His Presence had been let loose in the world filling the hearts of the believers. In spite of persecution, the fellowship of believers spread; Jerusalem, Damascus, Antioch, Ephesus, Corinth, Rome—these are only points along the way. Paul, the persecutor turned into ardent apostle, led the march of faith out across the Gentile world.



The things which had been seen and heard were recorded, too, and these "sacred writings" added to their Old Testament Scriptures became both the source and weapon of their faith. With no other weapon, but with utter faith in the Lord of life and love, the itinerant



heroes of the faith ranged the known world and planted the Church of Christ in unpromising but fruitful soil. They challenged the pagan culture of Greece, the might and corruption of imperial Rome, the crude barbarism of western Europe, the proud and ancient cultures of North Africa and the East. Emperors found it to their advantage to be "Christian," and with official favor the Church became a power in its own right. "Princes of the Church" were scarcely distinguishable from "princes of the realm." Constantine approved the Church in 313; the pope crowned Charlemagne emperor in 800. But a Church grown strong often forgot that the source of its life and the weapon of its warfare was the simple Word of God, trusting too much in political power, the merits of the saints, the religious acts of the priests, and the good deeds of the faithful.



There was great devotion, too, and honest faith in many a humble heart! Some forsook the world and retired to monasteries and convents to keep themselves "unspotted from the world." Others sought with arms and holy zeal to recover the holy places of Palestine from the infidel Turks. But it was often hard to hear the Gospel of God's great love and free pardon for Jesus' sake.



None sought that Gospel more earnestly than Martin Luther in the monastery at Erfurt in the early sixteenth century; and none saw so clearly as he came to see that the Gospel is the "good news" of God's forgiving love. He turned the weapon of the Word against the Church which had placed something else in its place. He shattered the external unity of the western Church, which had already long been severed from eastern Christendom, but he made clear for all the Church that its true treasure is the Gospel and forgiving and justifying grace.



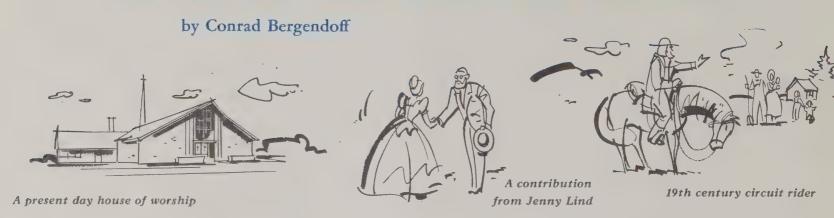
More than six hundred million persons acknowledge themselves to be followers of Jesus Christ today. About two hundred million of them are descendants of the Reformation and call themselves Protestants, including seventy million Lutherans.

Among them are the members of the Augustana Lutheran Church.



Their Faith They Brought with Them

From the Old World to the New



They were humble men and women who left Sweden a century ago to cross the Atlantic and seek settlement for themselves and their families in the New World. Most of their belongings were on their backs or in the old chests they brought with them. To Americans they were "foreigners," and their clothes and language gave them away. But it was a mistake to think of them as poor, for in their minds they carried a thousand-year-old culture and in their hearts a faith for which their forefathers had been willing to die.

They may not have been able to read or speak English, but they could read their Swedish Bibles and "Psalmbooks." They knew the contents of Luther's Catechism and among their books were writings of Arndt and Rosenius and other devotional authors. They cherished memories of ancient and beautiful country churches where they had been confirmed and gone to the Lord's Table, and of cemeteries beside these churches where their fathers and mothers rested in hallowed ground. They knew the Swedish liturgy with its ancient responses. They recalled the sound of church bells calling to worship, tolling for the dead, or announcing the end of work on the eve of Sabbath. They remembered the great church festivals—Christmas, Easter, Pentecost-and wanted the ministry of the Church at all the central moments of life—baptisms, weddings, funerals. The treasure these emigrants took from Sweden was meager in material things, but rich in spiritual qualities.

For half a century or more they came, sometimes in small groups, sometimes in great waves. They came to the prairies and cities of Illinois and Iowa, Nebraska, Kansas and Minnesota, to the forests of Michigan, the mines of Pennsylvania, the towns of New England, the ranches of Texas, the gold fields of California, the lumber regions of Washington. In the course of this folk movement from Sweden more than a million people came to America.

Remembering the faith of their fathers and anxious for the fate of their children they bethought themselves of their churches in the homeland and strove to build places of worship in this new land reminiscent of the old. It must be a church with an altar, a pulpit, an organ, a bell, an altar painting. The communion rail was decked in white when the Lord's Supper was celebrated. Children must be baptized and confirmed. The pastor must bless the marriage, and the departed should be buried from the church. In rural regions, the cemetery adjoined the church.

Gradually in a thousand places the churches lifted their spires—in a quiet spot by forest or lake, or in a crowded block of a bustling town. In some centers large temples arose as monuments of the faith of those who built—in Rockford, in Jamestown, in Chicago, in Andover, in Chisago City, in Lindsborg, in San Francisco. In all, the evangelical faith was preached, Luther's Catechism became the basis of parish education, the liturgy and hymns were translated and sung, the pastor visited the sick and the stranger, and a strong congregational life bound



Temple in the wilderness

Pushing westward

family and community together. The saga of the transfer of a spiritual culture from the Old World to the New was written in Church records, and told of hundreds of thousands of men, women, and children trained to membership in the people of God.

Faith and hope were in the hearts of these people, but also love. The hands that are lifted in prayer to receive the blessings of God through His Church must be hands that do the work of love in their generation.

So Augustana Lutherans from the first translated their faith into works of mercy and education. They built homes for children and old people. They laid the foundations of great hospitals. They trained their own ministry. They sent men and women out into mission fields all over the nation, to India, China, and Africa. They built academies and colleges from New Jersey to Washington, and today a seminary, four colleges and an academy, and a deaconess institute, in Rock Island, St. Peter, Lindsborg, East Orange, Wahoo, and Omaha, testify to the sacrifices and devotion of an untold multitude.

These people have believed that the Gospel of Jesus Christ is for all people and for all conditions of life. The grace they themselves had experienced—a forgiveness of sins through faith in the Crucified and Risen Christ—has been the power that has sent them out to proclaim His kingship in every activity of man and every nation on earth. This work has been directed by an ordained ministry, but carried on by a loyal laity. Through Lu-

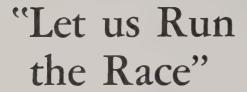
ther League and Lutheran Brotherhood, through women's associations and especially the Women's Missionary Society, as well as by the daily work of the individual Christian, the universal priesthood of believers has been demonstrated in the Augustana Lutheran Church.

After a century in America, Augustana people have come to feel at home and to be a part of the spiritual home which is the Church of Christ in this land. They have learned to recognize fellow Lutherans and been active members of the National Lutheran Council. They have come to appreciate fellow Christians, and are a part of the National Council of Churches of Christ in America. They have caught a glimpse of the world-wide fellowship of Lutherans through membership in the Lutheran World Federation, and have united in praying and working for the success of the World Council of Churches as it seeks to bring the Christians of the world closer together in the face of the terrifying destructive forces of our generation.

Augustana Lutherans have experienced a marvelous century of grace, of growth, of consecrated fellowship, and united endeavor. They have transplanted a tree of precious value from an old Lutheran land to this new, vast region, and now praise God that it bears fruit along with other plantings of the Lord in His garden of the Gospel. By the fruits of this Tree of Life they are nourished in these days of pilgrimage to a better land and an eternal home.



Dr. Malvin H. Lundeen President, Augustana Lutheran Church



Augustana's story is one of a century of growth and progress.

From a membership of some 5,000, gathered in 49 congregations, we have grown to more than 600,000 baptized in over 1,200 parishes. From a church ministering primarily to an immigrant people, we have come to the place where community and not constituency is our concern. From a work concentrated pretty much "at home," we have now come to see our field as world wide.

For all this, and much more, let these centennial days be a time of joyous thanksgiving to God for His guidance and blessing.

"Bless the Lord, O my soul; and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits . . ."

But, anniversaries are not ends in themselves. We dare not gaze with complacent self-satisfaction upon the accomplishments of the century of Augustana Church life now completed. The fine memories of days past must not cause nostalgic daydreaming in days to come.

There are Kingdom tasks yet to be done! It is quite probable that in the doing of them, Augustana must lose her life, as we now know it, to find it anew in an enlarged fellowship. Let us not be fearful even of such a development. The Lord's blessing of a hundred years past, assures us of His continuing grace for all the days to come. Where He leads us, we must follow!

Therefore, "let us run the race we have to run with patience, our eyes fixed on Jesus, the Source and the Goal of our faith."



Dr. Oscar A. Benson President, 1951-1959 Augustana Lutheran Church

"A Century of Blessing"

Pictures can be significant. A high-speed camera will often corroborate a challenged decision in a closely contested sports event. Those who eagerly follow the styles for personal or business reasons are provided the opportunity of seeing in pictures what a well-known person wore in the Easter parade. Genuinely meaningful are photographs of members of our family, especially of those who no longer walk among us.

But of supreme significance are pictures depicting the operations of the church militant. Each symbolizes the devout prayers, joyous commitments and invincible hopes of God's children, whether it portrays a church building, an historic document, a group of churchmen, or a faithful and dedicated individual. These prayers, commitments and hopes are the spiritual resources which the Holy Spirit creates and uses in building the Kingdom of God among men.

These present pictures are the Augustana Lutheran Church in visualized epitome. Each focuses attention on an important chapter in our history or on our current activities, and together they delineate the highlights of a century of blessing. As a mother might wear a necklace with a medallion for each of her children, so the spiritual values represented here are a sacred necklace to be worn by Mother Augustana at her centennial.

How significant will be the pictures that history takes of us? Are they to record only the pathetic conflicts of corporate rivalries and personal ambitions? Will they illustrate something more than the story of administrative cycles, statistics and finances? Pray that they too may tell the saga of God's truimph in human hearts, so that other generations in their day may sing praises for another century of blessing.

"Where two or three are gathered together..."

The church at New Sweden, Iowa

Some 40 Augustana congregations were already established by the time of the first synod convention in 1860. They include:

Illinois: First of DeKalb; Geneva at Geneva; Immanuel, Altona; First, Galesburg; Evangelical, Knoxville; First, Princeton; Evangelical, Wataga; Immanuel, Chicago; First, Pecatonica; First, Rockford; Andover at Andover; First, Geneseo; First, Moline, and Swedona at Swedona.

Minnesota: Chisago Lake, Center City; Elim, Scandia; First, Taylors Falls; Trinity, Watertown; Spring Garden, Cannon Falls; First, Red Wing; Vasa at Vasa; Cannon River, Welch; First, St. Paul; East Union, Carver; West Union, Carver; Vista, New Richland; First, St. Peter; Scandian Grove, St. Peter; Lebanon, New London, and Svea at Svea.

Iowa: St. John's, Madrid; Stratford at Stratford; Messiah, Burlington; Munterville at Munterville.

Indiana: Bethany, LaPorte; Augsburg, Porter, and First, Attica.

New York: First, Jamestown.

Pennsylvania: Hessel Valley at Chandlers Valley.

Wisconsin: Sabylund, Stock-holm.





"And the Lord added to their number day by day those who were being saved."—Acts 2:47



Jenny Lind chapel, Andover, Ill.

Where We Got Our Start

One of the first extensive missionary journeys undertaken by a Lutheran pastor in the United States was that of Lars Paul Esbjörn in 1851. He traveled 3,500 miles and learned at first-hand the conditions that obtained among Swedes dispersed from the Atlantic seaboard to the Mississippi River. Esbjörn breathed the wish that with the trumpet of an archangel he might call to every pious minister in his native Sweden: "Come over and help us, at least for a few years. Do not say you are needed at home. The need is greater here."





Pastor Lars Paul Esbjörn, "founding father"

Picture Lars Paul Esbjörn at a writing desk in a small frame church at Clinton, Wis. It is evening and by the soft light of a kerosene lamp the "founding father" of the Augustana Lutheran Church takes pen in hand.

Clinton, Wis. June 11, 1860

Dear Friend:

As I write these lines I have rich memories of momentous days to share with you.

The meetings held here the past week were more successful than we even dared hope. With our Lutheran brethren from settlements in Illinois, Minnesota, Wisconsin and other more distant points we have put our seal to a new church body—the Scandinavian Evangelical Lutheran Augustana Synod of North America. Delegates have also voted to establish a seminary of learning at Chicago.

As you will recall, this is the action we were charged to carry out in resolutions adopted at the "Founders Day" conference two months ago at Immanuel Church in Chicago.

The ties many of us have had with the Synod of Northern Illinois are now dissolved and differences over doctrine and other matters are rather neatly eliminated, it would appear.

As our newly-formed Augustana Synod charts its course there is strength to be found in numbers—23 pastors, some 40 churches and 4,967 communicants. (Norwegians within the Synod numbered 1,220 communicants and nine pastors. There were 13 Norwegian congregations. In 1870, the two groups, in consideration of language and other differences but with the kindliest feelings toward each other, voted to go their separate ways.)

Surely, the hand of God has been on our deliberations and we face the future with a joy and hope that almost erases memories of bygone hardships and travail.

As you know, life on the frontier has not been easy. Most of my former parishioners at Andover and Moline, (Ill.) are either poor day laborers in small industries or new beginning farmers. Their earthly possessions are humble indeed.

(At this point, the letter describes the primitive conditions prevailing at Andover, Ill., and neighboring communities when Pastor Esbjörn arrived from Sweden in 1849 to bring spiritual sustenance to the newly-settled immigrants.

(What he found were rutted roads, a few unpainted houses, poor sanitation, improper food, lack of medicine and much sickness. Work was scarce and poorly paid—35 to 50 cents a day.

(There was no place of worship . . . except, in some instances, around the hearth in a simple frame cabin.)

(continued on page 15)



Mission work in Canada began when Rev. Peter Sjoblom, of the Minnesota conference, received a letter from Mrs. Tobias B. Nelson, of Winnipeg, asking him to send a Swedish Lutheran pastor to that city. The request was turned over to Rev. L. A. Hocanzon who was then serving as traveling missionary in the Red River Valley.

In the summer of 1883 he went to Winnipeg and conducted worship services in a little Methodist church. In 1885, the Minnesota Conference at its meeting in West Union, Carver county, Minn., took up the question of mission work in Canada.

Since the conference was nothing but one great mission field, however, it dared not take on another field as huge as Canada. The conference, therefore, referred the matter to the synod which resolved to begin mission work in Canada. A pastor was called but the call was declined.

At the synod in Minneapolis in 1886, the matter of mission work in Canada was turned over to the Minnesota conference.



25th anniversary reunion—These men were present at organization of Synod —Top row (from left): John Erlander, Rev. Peter Beckman, Rev. John Pehrson, Rev. Hakon Olson, Dr. G. Peters. Bottom row (from left): Rev. P. Cederstam, Rev. Peter Carlson, Dr. Erland Carlsson, Dr. T. N. Hasselquist, Rev. M. F. Hokanson, Dr. Eric Norelius.

First Lutheran Church, Attica, Ind.





Laying on of Hands

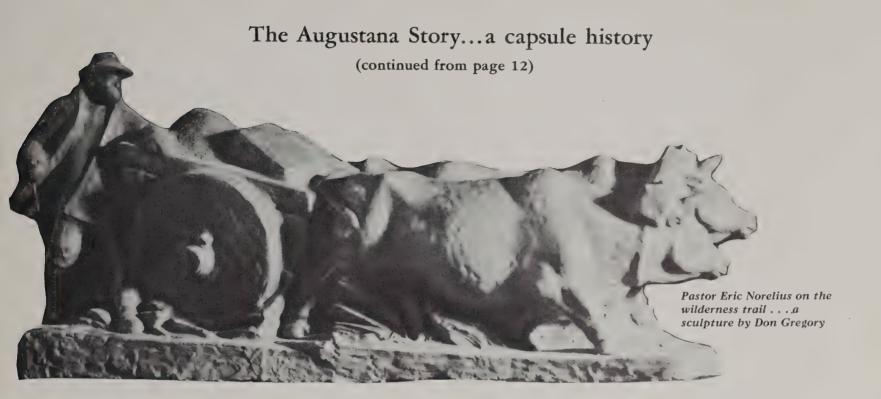
"And His Gifts were that some should be pastors"







Lower left: Gustaf Nelsenius—established 32 congregations and directed the building of 21 churches in the New York conference. Upper left: C. A. Swensson—"Colossus of the Plains," founder of Bethany College. Upper right: Peter Carlson—50 years a pastor, founder of 32 congregations in Minnesota and on the west coast. Lower right: M. F. Hokanson—itinerant shoemaker was first preacher, though not the first ordained pastor, of what was to become the Augustana Synod.



The Esbjörn letter then continues:

Of my own labors I shall write sparingly. The church organized at Andover 10 years ago with 11 communicants is flourishing and has been designated the "mother church" of the Synod.

Delegates to the constituting convention decided I should head the seminary work at Chicago. Until more permanent facilities are arranged we plan to hold classes in the schoolhouse behind Immanuel church.

In addition to the presidency, my responsibility entails a rather heavy teaching load—sacred history, Hebrew, Greek New Testament, pastoral theology, homiletics, symbolics, church history, dogmatics, English, Norwegian and Swedish, grammar, German, logic, Latin, rhetoric, arithmetic, geometry, algebra, trigonometry, history and geography.

We look to the seminary as a nursery on American soil from which shall come sustenance for the Augustana ministerium.

If any man has been a spiritual giant in these "days of beginning" it has been Pastor Tuve N. Hasselquist. He is a man of many gifts who gave us the forceful kind of leadership we needed in taking this historic step of organizing as a synod.

(A latter-day historian describes Hasselquist as one of the noblest personalities in the history of the Augustana Church. Called to serve the infant congregation at Galesburg, Ill., in 1852, Hasselquist was pastor, synodical president, editor of religious periodicals, head of Augustana College and Seminary and religious author. During the first decade of the Synod, Hasselquist was in a real sense the bishop of the Church.)

Continuing, Esbjörn writes:

Hasselquist was a man of large vision, high idealism and unbounded faith. These attributes can also be ascribed, in large measure, to our other collaborers in the newly-planted synodical vineyard . . . Jonas Swensson, O. C. T. Andren, Erland Carlsson, Eric Norelius and others.

One layman in particular stands out in these formative days of the Synod. He is Magnus Fredrick Hokanson.

A shoemaker by trade, Hokanson came into the life of New Sweden, Iowa, in 1847. The community was founded two years earlier by Peter Cassel and his party from Sweden. Having provided for their more immediate material needs, the settlers now turned to things of the spirit. Hokanson is a man of spiritual zeal and they look to him for soul nourishment. A congregation was organized in 1848. They say Hokanson works on weekdays at his trade and preaches every Sunday and holiday. He has an unusual ability to speak and often is in the pulpit for two hours, more fluent the second hour than the first.

From this western outpost, let me take you back to that part of Illinois where so many of our countrymen have settled. How well I recall the first Lutheran services at Moline. I conducted them in a little room 14 by 16 feet. Several pastors served the church on a temporary basis until the arrival of O. C. T. Andren in 1856. With him came a period of growth and stability. Andren is a man of sanctified character and held in such high respect that the synodical convention has voted to send him to Sweden to lay the cause and the needs of Augustana Seminary upon the hearts of the Swedish people.

(continued on page 18)



Clinton, Wis.—It was here that Augustana Synod was organized in June 1860.



Altar in the church at New Sweden, Iowa

The Old Gives Way to New

Augustana altars reflect changing style in ecclesiastical architecture



Immanuel Lutheran Church, Chicago, Ill.



First Lutheran Church, Kansas City, Mo.

Salem Lutheran Church, Bridgeport, Conn.



Jonas Swensson



Eric Norelius President 1874-1881; 1899-1911



Erland Carlsson President 1881-1888



S. P. A. Lindahl President 1888-1891

The Augustana Story ... a capsule history

(continued from page 15)

Getting things under way at the seminary in Chicago will be made easier because of the kindness of Pastor Erland Carlsson. He has graciously opened his home to myself and my family until we find other accommodations. Immanuel Church occupies a key position in our Synod. It houses the Swedish Lutheran Publication Society and shall soon be the temporary home of the seminary. The Carlsson parsonage, meanwhile, has gained quite a reputation as both an immigrant home and a hospital. In the terrible cholera epidemic of 1854 Carlsson labored to exhaustion to give aid to the suffering and his home was crowded with the sick.

Carlsson's labors were not confined to the church in Chicago. He has been a home missionary without portfolio to Swedish America. He has ministered incessantly to the communities near Chicago. He undertook the long journey by wagon and steamboat to Minnesota and organized churches there. He visited Baileytown and LaPorte, Ind. He penetrated far into Michigan in his zeal for the saving of precious souls.

Conditions among the Swedes around Jamestown, N. Y., and Hessel Valley, Pa., have been unsettled at best. This untoward situation, however, has had the stabilizing influence of Jonas Swensson who arrived from Sweden in 1856. Swensson's every act bears the stamp of Christian firmness and sanctified earnestness. His sermons, while not characterized by profound eloquence, are always Biblical, Lutheran, instructive, earnest and rich in spiritual experience.

Our brethren in Minnesota, meanwhile, have moved ahead boldly and with spiritual imagination. Congregations are organized at Chisago Lake, Scandia, Vasa, Taylors Falls, Red Wing, Cannon River, St. Paul, East and West Union, St. Peter and Scandian Grove. Already the churches are banded together in the Minnesota Conference, having taken this significant action two years ago. The congregations in Minnesota have had the benefit of several fine leaders, but perhaps none more outstanding than Eric Norelius. As early as 1854 he preached and taught at Chisago City, Stillwater and Taylors Falls. He has organized several congregations, including churches at Vasa and Red Wing.

The men I have mentioned in this letter were all ordained in Sweden, with the exception of Norelius—although he was trained there. I have included Norelius because of his exceptionally outstanding contributions not only to work in Minnesota, but to the Synod as well.

With thankfulness to God for the blessings He has bestowed upon us, I remain,

Your servant in Christ, L. P. Esbjörn



P. J. Sward President 1891-1899



L. A. Johnston President 1911-1918



G. A. Brandelle President 1918-1935



P. O. Bersell President 1935-1951

Declaration of Faith

particularly as wangelieal Sutteraus, we the undersigned, members of the Augustaina Symod, acknowledge that the holy Gerife tures, the revealed word of God, are the only infalible rule and standard of faith and practice, and also ratain and long fees not only the three oldest Symbols (the Apostolia, the Nigene and the Albandian) bent also the unaftered Augsburg Confession as a short and Correct Summary of the principal Christian doctrines, understood as developed and explained in the other Symbolical books of the Sutheran Chunch.

+ Lars Paul Estjorn

D. M. Sasselgnist.

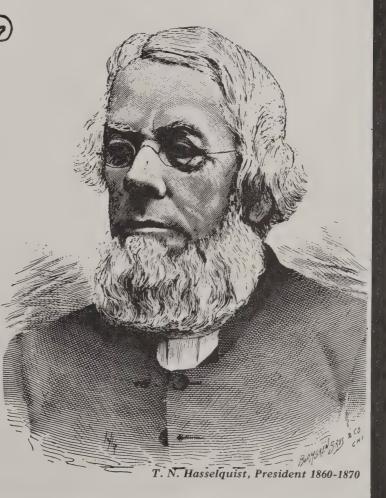
O. Andrewson

+ O. C. J. Andrewson

C. T. Teleson

Jong Swenson

M. S. Hohanson



The Open



Bible

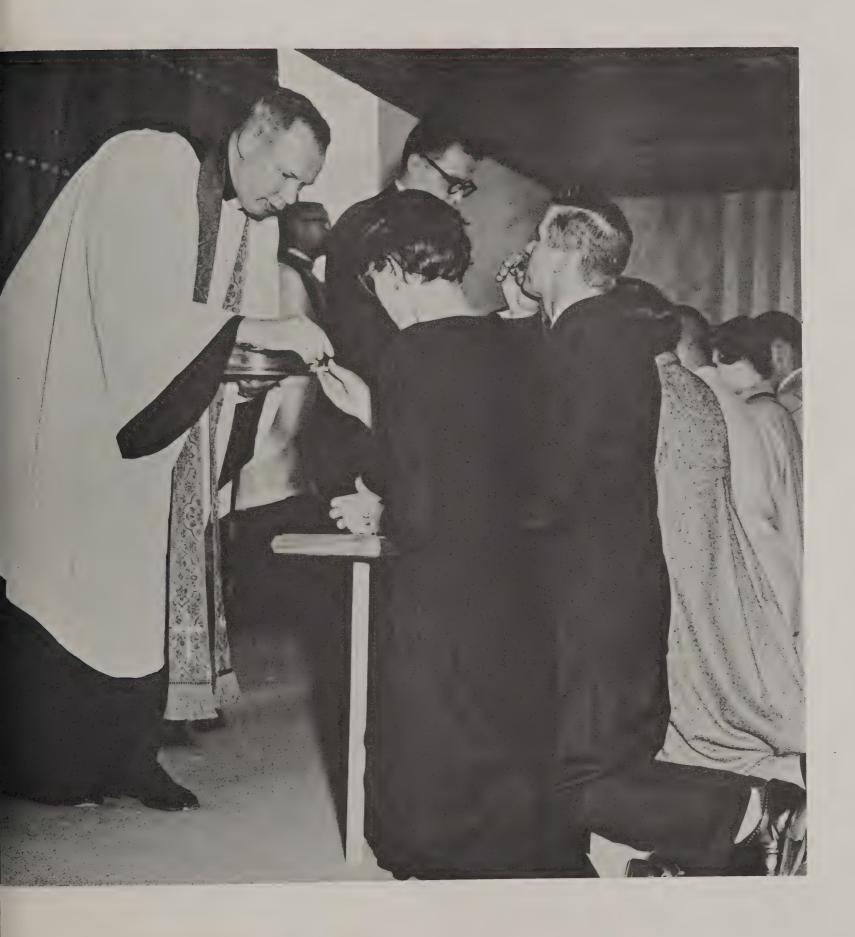




The Sacraments ...Baptism



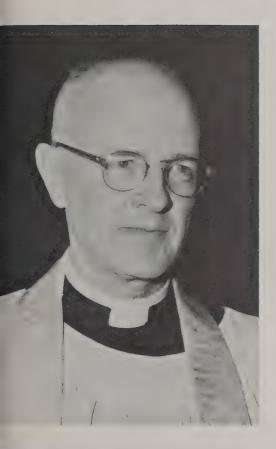
...The Communion



The Word ... spoken



High Moments in the Pulpit



"God has sent me," said Jesus in His Nazareth inaugural, "to proclaim release to captives." The tyranny of sin is no figment of the imagination which preachers have trumped up. Everyone is under this bondage of sin in one form or another. Sometimes I think we refuse to believe the gospel's mighty assurances and instead, with a perverted sense of duty, look around again for our burden to be tied back on our shoulders. Why should we linger in sin's prison house under guilt's heavy conviction when Christ's pierced hands have swung wide the door? "For freedom did Christ set you free. Be not entangled again."

4

CLARENCE T. NELSON Washington, D. C.

It is no mere figure of speech when Jesus tells us that each rose petal and every star is called by name. And therefore, O child of God, do not merge yourself into nameless mass. God gave you a life of your own, and there is not another like you. Christ died for YOU. Stop belittling yourself. Inferiority complexes are not fitting to a child of God. You are marvelously unique. God knows you as YOU. And to God no one else will do.

MILLARD AHLSTROM St. Peter, Minnesota



Casting about for some form into which the zeal and devotion of today's church can be channeled, one can only suggest that it had best be "the form of a servant." The splendor of great cathedrals, the vision of popular Christianity, the joy of filled sanctuaries must never dim our remembrance that One who was "very God" "girded his loins with a towel and washed his disciples feet." From His lips we have the ultimatum: "He that would be greatest among you, let him be the servant of all."



ARNOLD E. CARLSON Rock Island, Ill.

Man may conquer space with earth satellites. Yet all his scientific achievements remain a meaningless, frustrating and dissatisfying experience until the eyes of his heart see the light of the Bethlehem star which came to lead men to God. In one flash across the darkness, that star has brought God's meaning for us and for His world. Here is a light "out of this world" which not only condemns the darkness in man's heart but which saves him from death and lights his way to eternal life.

Eric J. Gustavson Moline, Illinois

(Continued on page 82)





The Word...sung



A Mighty Fortress Is Our God.



"The Singing Church"

Martin Luther has been called "The Father of Evangelical Hymnody." It was he who restored congregational singing to the worship of the Church after the voice of the lajty had been silenced for nearly a thousand years. When Luther published his little "Achtliederbuch" in 1524, he started a chorus of spiritual song that will be heard in the sanctuaries of Christendom to the end of time. This historic volume, which has been called the first Protestant hymnbook, contained only eight hymns, four by Luther, but it must be placed alongside his German Bible and Catechism as one of the three great treasures he bequeathed to the Church.

Among Protestants, hymnody became a distinctive feature of the Lutheran Church alone since Calvin

would not permit anything except paraphrases of the Psalms to be sung in the Reformed Churches which followed his leadership. Neither would he sanction the use of musical instruments, vestments, liturgies or ecclesiastical art. It was not until 1707 that the first collection of hymns was published in England.

Meanwhile, the Lutheran Church, in Germany, Scandinavia and other lands where Luther's views found acceptance, developed the richest treasury of hymnody the world has ever known. Johann Sebastian Bach, "high priest of church music," was a son of the Lutheran Church, and will ever stand as a symbol of the high place that music and song have always occupied in "The Singing Church."

The Augustana Lutheran Church has been zealous to do its part to preserve the rich Lutheran tradition of music and song. The beloved Swedish "Psalmbook" was the treasured companion of the first Swedish pioneers in this country, and as early as 1856, four years before the Augustana Synod was organized, Dr. T. N. Hasselquist, in his home printery at Galesburg, Ill., published a little collection of hymns called "Femtio Andliga Sånger" (Fifty Spiritual Songs). Three years later Dr. Eric Norelius issued a pamphlet called "Salem Sånger," containing fifteen songs. That was the beginning of hymnody in the Augustana Lutheran Church.

-E. E. RYDEN



"With song, will we praise Him."

The Communion

¶ Then shall be sung or said the Sanctus.

THE SANCTUS

X cent. Plainsong Swedish Mässbok, 1942 Adapted, REGINA H. FRYXELL



From the new Lutheran service book and hymnal

Pastor Olof Olsson



Thousands of people make annual pilgrimages to Lindsborg, Kans., during Holy Week to hear the Bethany College Oratorio Society perform Handel's "The Messiah." The tradition had its birth with a trip by Pastor Olof Olsson to London, England, in 1879.

Attending a performance of the Handel work in Exeter hall, Olsson sat spellbound as the choir and orchestra of 600 presented the great oratorio.

"I will not even attempt to describe it all for that is beyond my power," the Augustana pastor wrote afterwards. "At times I was so carried away that I scarcely knew myself."

At his encouragement, a small chorus was assembled at Augustana college and the work was given its first rendition at Moline, Ill., April 12, 1881. Several months later a similar group was organized at Lindsborg, Kans., by Pastor Carl Swensson. The initial performance by the Lindsborg chorus was given March 28, 1882.

Choral interpretation by Edith Byquist Norberg, director of Senior Choir, Mount Olivet Lutheran Church, Minneapolis.



The Word...in print

E. E. Ryden, editor, The Lutheran Companion



Mindful of the truth that the "good news" of the Gospel of Jesus Christ is to be "published," the Augustana Lutheran Church has always been interested in the printed word. Beginning with *Hemlandet*, det Gamla och det Nya, (The Homeland, the Old and the New) in 1855, and moving through the language transition, the official paper is now the Lutheran Companion.

From the initial publications, which consisted of such books as *Hemlandssånger*, *Catechism*, *Bible History*, and *Church Manual*, the Book Concern has moved on to Sunday school courses, text books, hymnals, story books, story papers, and especially devotional books. Beginning with a meager volume of business, the Book Concern now has sales of more than two million dollars annually.

Located initially in a small dwelling in Galesburg, Ill., the publishing house subsequently moved to the basement of the Immanuel Lutheran Church, Chicago. The first building in Rock Island was a frame structure built in 1884. A brick building was erected in 1898, an Annex added in 1912, with a million dollar addition in 1959. The managers of the Book Concern have been A. G. Anderson, J. G. Youngquist, and the present manager, Birger Swenson, who has occupied this post since 1945.

(continued on page 92)

Busy staff in mail order department, Augustana Book Concern





Making up page forms

Ready to roll

The grass withers, the flower fades But the Word of our God Will stand forever.

-Isaiah 40:8

Bindery at the Book Concern



The unprinted page



The Word...taught



Children love to learn about Jesus

Christian education in our parishes is at the threshold of a dynamic expansion as Augustana moves into its second century.

From its inception Augustana has stressed Christian nurture of the baptized. It has given earnest heed to the counsel of the baptismal service, "Rear this child in the fear and admonition of the Lord, to the end that it may faithfully keep the gifts of grace received in Holy Baptism."

At first the parochial school seemed to be the logical agency for Christian nurture. But the early Augustana Church members, soon sensing the need to live with, not apart, from the citizenry, supported the public schools and turned to home, Sunday church school, vacation church school, released time school and pastors' confirmation classes for religious instruction. Teachers and officers were recruited from the congregations and the educational program became a movement of witnessing hearts and minds.

Parish education begins in the home



Parish Education

Throughout the years the textbook has been the Bible. But to help the children, youth and adults understand it, the Church has used Luther's Small Catechism with the added Augustana explanations, the Bible history, and as the years went by, more definite curriculum materials such as the Christian Growth Series for Sunday school, the Augustana Vacation Church School Series, the Adult Bible Study Quarterly and the Weekday Church School Series. To instruct teachers in Christian doctrine and teaching methods, films, filmstrips and books have been produced. These curriculum and teacher training materials have been developed either by Augustana alone or in co-operation with other Lutherans or other denominations.

During the last years a vigorous field program called the Triple T School has assisted the congregations to instruct teachers, officers and church councils in parish education work.

Augustana has now taken a new step forward. With the United Lutheran Church, Suomi Synod and the American Evangelical Lutheran Church it has begun a program called the Long Range Program of Parish Education. This Long Range Program will outline and develop a total program of parish education and will include all schools and agencies recommended for the parish, such as the home, the Sunday school, the vacation church school, the weekday church school, the catechetical classes (youth and adult), special interest groups etc. It will supply the instructional materials, the leadership education materials, and in every way promote the program with supporting field work. It will be a long range program in that it will be projected over an extended period of time, very likely decades.

A modern translation of Colossians 1:29 quotes Paul as writing, "We warn everyone we meet, and we teach everyone we can, all that we know about Him, so that, if possible, we may bring every man up to his full maturity in Christ." Augustana has shown evidence through the years that this has been its aim. This continues to be its objective as it begins its second hundred years.

LAEL H. WESTBERG



"Jesus is the Good Shepherd"



Rev. Lael Westberg instructs teachers in doctrine and methods.

Demonstration at teacher training session





"That my vow shall be unbroken, at the altar I record"

Luther Leaguers love to sing

Bottom: Youth can play as well as pray





Luther Leaguers Grow in Faith



Wilton E. Bergstrand, youth director

Beneath the full beards of the Augustana pioneers were some youthful faces—for this new land America drew the adventurous youth of many nations to its great heartland. The founding of the Augustana Church was a part of one of the great youth movements of history.

Should one of those pioneers suddenly return after a hundred years and visit our churches he would be deeply impressed with the way Augustana youth are attending services and Holy Communion—in greater numbers than their parents did twenty or thirty years ago.

He would find the Augustana Luther League carrying on a far-flung program as part of the largest youth movement in America, the Church Youth Movement. As he listened to youth in local Leagues discuss their problems he would be pleasantly surprised at their earnestness and common sense. He would rejoice as he heard youth give their fresh witness to the congregation on Youth Sunday, the last Sunday in January each year. He would see youth teaching in the Church School, singing in the Choir, visiting shut-ins—serving with joy their living Lord. If he dropped in to a Counselor's Clinic he would discover a devoted company of adults giving themselves to teaching and guiding youth.

As he sat with the youth around a glowing campfire at any one of our eighty Bible Camps, his heart would be strangely warmed. As he journeyed to one of the biennial International Youth Conferences and sang the great hymns of faith with five thousand of our youth he would be amazed at their enthusiasm for Kingdom business. As he attended one of the dozen week-long Leadership Schools for youth held each summer and joined in with a little Bible Study group seated under a tree intently searching the Scriptures he would find himself in the very presence of God and would be really astonished at some of the thoughts shared.

When he visited the Youth Office he would be met by a variety of printed and audio-visual tools and by a trained and dedicated staff eager to help the local youth groups in their program of worship and learning and work and play.

And if he journeyed to Augustana Overseas he would find the emerging Church, whether in Africa or Asia, to be largely a youth movement. The older generation is caught in the web of tradition, but youth are more receptive to the Good News.

In fact, this is true also in the United States—if a youth has not become a member of the Church by the time he reaches twenty-five there's only one chance in fifty that he will.

And our visitor from a century ago would be led to exclaim:

"The problems that face American youth today are far more complicated than those we faced a hundred years ago, the temptations attacking them are much more intense. And yet, the Christ who was the Pioneer of Life for us who were young when America was young is still, for the youth in the Atomic and Space Age, the Altogether Adequate Savior. Vital Christianity has always had a tremendous appeal to youth, ever since our Lord, who died on a Cross at thirty-three gathered about Him a band of young men.

"The search of each generation of youth for wholeness and purpose is wonderfully fulfilled in Jesus Christ."

Top: Leaguers form a living cross
Bottom: Youth shares a witness with a shut-in



Top: Camp Augustana, Lake Geneva, Wis. Bottom: Pastor Carl Manfred instructs at leadership school

Top: "Joy to the world, the Lord is come" Bottom: Lord, teach us to pray













A vital discussion on the Christian walk

Upper: "Thy Word is a Lamp"

Lower: It's harder than it looks

A Bible, a lake and youth—a winning combination



A Christian College Is Different

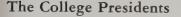
Today millions of American youth attend colleges and universities; and the number is increasing. Population growth is not the sole explanation, for, as the years have passed, the proportion of high school graduates who attend college has also steadily increased. No one knows where the end may be.

The explanation for this massive, college-ward movement is both simple and complex. The simple explanation is that a college education is no longer a luxury; it is a vital necessity for both individual and national progress. Social, scientific, and economic conditions in America today demand college graduates as never before.

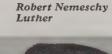
The complex aspect of the explanation emerges when we ask, But why attend an avowedly Christian college? Is the sunshine brighter on such a campus, or are the courses better? From one point of view, the answer is no. They offer the same history, biology, and English. But there is a difference! The Christian colleges of America—such as those associated with the Augustana Church—are the only institutions of their type which are fundamentally concerned with the important matter of giving a religious interpretation to all knowledge. Such colleges bring religion and learning together, not casually, but with conviction and certainty. The domain of the Lord of Life includes the college classroom!

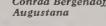
A Christian must view life in the perspective of Time and Eternity. Therefore Christian educators on the campus of a Christian college are mindful of this total perspective in their teaching, regardless of their special fields of learning. Facts may be the same for the Christian or the non-Christian; but interpretations and implications are often utterly different. It is for this reason that the youth of the Augustana Church will find the campuses of their church colleges desirable places to seek answers to life's most important questions—and, in the last analysis, that is the essence of education.

> ROBERT MORTVEDT Director of Christian Higher Education



Edgar M. Carlson Gustavus Adolphus L. Dale Lund Bethany





The Bell Tower-Augustana College symbol

Conrad Bergendoff Evald B. Lawson

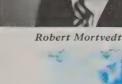


















Upsala College

"To understand God,
Ourselves and the World"



Gustavus Adolphus College

Bethany College

Luther College











Unlocking scientific secrets

Above: "Thy Word is a Light unto my way."

Left: A study in life class

Bottom left: The classroom, a place of learning Bottom right: Training for nurse's career







Learning at the potter's wheel

Spring Week daisy chain



When Lars Paul Esbjörn, Augustana's "founding father," taught at Illinois State University, one of his pupils was Robert T. Lincoln. One day the father, Abraham Lincoln, called on Esbjörn to consult with him concerning Robert's progress in mathematics.



Victor or vanquished?



Left: The play's the thing Right: Royalty serves on St. Lucia Day

The five colleges supported by the Augustana Lutheran Church belong within the proud tradition of the Christian liberal arts college.

Richly endowed spiritually, they are the product of the vision and concern of 19th century churchmen who held education to be meaningful only when related to the will and purpose of God.

Oldest of the five schools is Augustana at Rock Island, Ill., whose centennial celebration coincides with that of the Church itself. Only two years younger is Gustavus Adolphus at St. Peter, Minn., founded in 1862. Then came Bethany at Lindsborg, Kan., 1881; Luther at Wahoo, Neb., 1883, and Upsala, East Orange, N. J., 1893.

To know God, to know ourselves, to know our world—this is the keystone of learning in our Church-related colleges.

The collegian finds in our institutions of higher education a place where life takes on new dimensions...not alone in the quest for knowledge but in the total collegiate experience of preparing for living.

Tens of thousands of graduates have gone out from our colleges to places of solid achievement, their lives richer, fuller and more meaningful because they have been guided in the way of eternal values.

Meditation chapel, Upsala College

A donation of 5,000 volumes from the private library of King Charles XV of Sweden laid the foundation for the library of Augustana college.



Gustavus Adolphus College

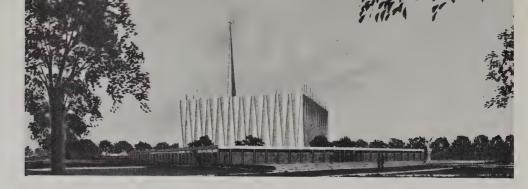
Bethany College

The New Look on Our College Campuses

Augustana College

Luther College

Upsala College



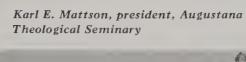








The Ministerial Candidate ...he worships and studies





Augustana Seminary as it looks today



Augustana Seminary as it looked during the Paxton, Ill. period



Called by God, called for God

How does it look, Pop?

Seminary graduation—Onward, Christian Soldiers, marching as to war



Augustana Theological Seminary

Augustana Theological Seminary celebrates its own centennial with that of Augustana Lutheran Church, for the two were founded together and their histories are intimately interwoven. The Seminary, after brief periods at Chicago and Paxton, was located at Rock Island in 1875—until 1948 it was joined with Augustana College. Almost all of the present and former pastors of Augustana Lutheran Church received their theological education at Augustana Seminary.

Today it has an annual enrollment of approximately 200 students, about three-fourths of whom are in resident study while the other fourth are engaged in parish service. On Zion Hill the modern candidate for the ministry worships and studies. He probes the rich resources of the Word of God; he searches for the origins and heritage of the Christian Church; he reads the grandest thoughts of the theologians of all the centuries; he discusses the principles and methods involved in the practical communication of the gospel. He worships with his fellow students and his teachers in the beautiful Ascension Chapel. He participates in a program of service to the community through the Inner Mission activities of the student organization, the Concordia Society.

Augustana Theological Seminary has changed much through the past century, because its students, its faculty, its church and its world have changed. But its basic purpose for existence remains clear and prominent: to prepare men to serve their God and their fellow men as dedicated and qualified servants in the Church of Jesus Christ. In this sense they belong to a long procession of pastors whose story goes back beyond a century to Him who said: "you have not chosen me but I have chosen you . . . and ordained you . . . to go . . . and bear fruit."

ARTHUR ARNOLD



Decision to move Augustana

seminary from Chicago to

Paxton, Ill., in 1863, was made after Illinois Central railroad

offered 20 acres for a campus.

The railroad also was to pay

\$1 per acre for all farmland

sold through the school to

settlers. Subsequently, the seminary was established at

Rock Island.

"Knowledge comes from study"





Ascension chapel, Augustana Seminary



"Stovepipes" were in style with 1906 seminarians





brick kiln and a saw mill, the settlers at Andover, Ill., were able to burn their own brick and cut their own lumber. But work on Augustana's "mother church"—a structure 45 feet long and 30 feet wide-was laboriously slow. First there was inclement weather. The rain came in torrents. Then the little community was beset by cholera and drought. Some of the building materials had to be hauled from as far as 40 miles away. Financial resources were meager. Despite hardships, however, the synodical shrine was completed and voices were raised in grateful praise on dedication Sunday, Dec. 3, 1854.

Left: Chisago Lake Lutheran Church, Center City, Minn. Right: First Augustana Lutheran Church, Minneapolis

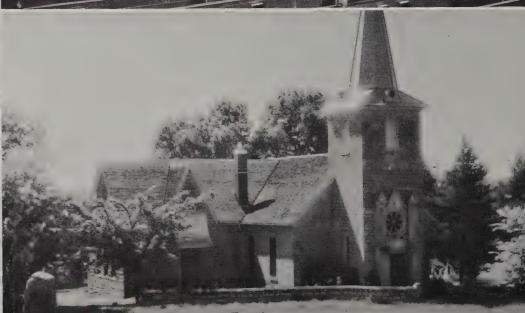
Landmark Churches

Bottom: Mariadahl Lutheran Church, Cleburne, Kan.

Left: First Lutheran Church, Moline, Ill. Right: Andover Lutheran Church, Andover, Ill.









Hessel Valley Lutheran Church, Chandlers Valley, Pa.

First Lutheran Church, Rockford, Ill.

First Lutheran Church, Des Moines, Iowa



Early Bethany Lutheran Church, Lindsborg, Kansas

Gethsemane Lutheran Church, Austin, Texas







Members 7,137 Pastors 29 Churches 41

Canada

Columbia



Members 36,615 Pastors 78 Churches 71

Red River Valley



Walter E. Carlson

Members 28,208 Pastors 56 Churches 111



J. Sabin Swenson



Nebraska

Members 18,412 Pastors 51 Churches 49



California

Members 32,752 Pastors 96 Churches 67



N. Everett Hedeen

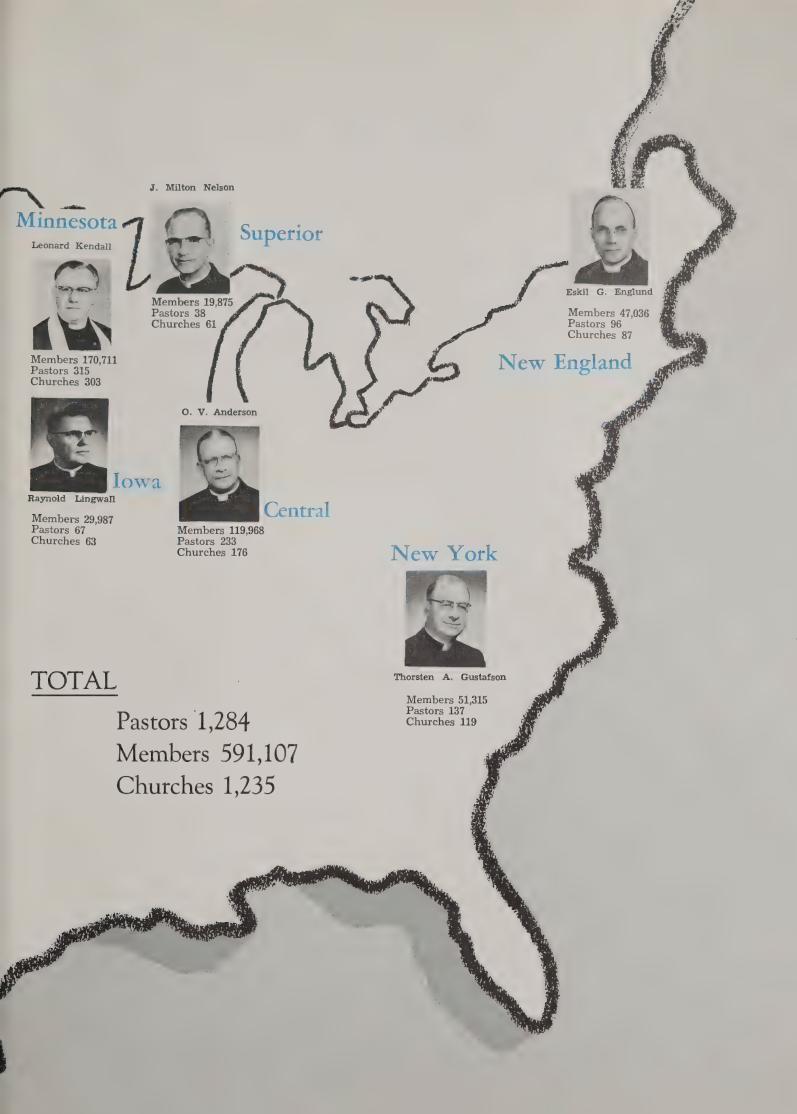
Members 22,839 Pastors 63 Churches 62

Texas



Members 6,252 Pastors 25 Churches 25

Our 13 Conferences and their Presidents



American Missions... the Church's Outreach at Home



The late S. E. Engstrom, Executive Director, Board of American Missions, 1939-1955

Traditionally, American missions has meant planting the Church in unchurched communities and giving financial assistance to congregations until they are capable of self-support.

Until 1939, the home mission enterprise of the Augustana Lutheran Church was the responsibility of the several conferences, except for "mission districts" not incorporated in any of the conferences. These "mission districts" were under the direction of the synodical Board of Home Missions.

The years following World War I were marked by vast changes. Close-knit, nationalistic communities became "melting pot" communities. Foreign language congregations turned to the use of the English language. The need for working together with other Lutheran bodies became apparent and mandatory.

It was in 1936 at the Church convention in Rock Island, Ill., that a unified program of home missions, synodically directed and supervised, was considered. The matter was referred to the conferences and they voted in favor of the proposal. That was in 1937.

At the synod meeting in 1938, the Board of Home Missions (now American Missions) came into being, and was charged with the responsibility of "executive supervision over all the home missionary activities within the Augustana Church" and "co-ordination of its work with the American Mission policy adopted by the National Lutheran Council." By January 1, 1939, the Board was in operation.

The Board has been alert to rapid changes on the American scene, to population increase and mobility, to new opportunities and responsibilities. During the years of its operation 190 congregations have been organized.

While giving attention to new communities, the Board has addressed itself to the challenge of the growing, changing cities, with their complex problems, and to the Church's rural responsibility. Inter-racial congregations, both in cities and smaller communities, are increasing. Negroes, Puerto Ricans, American Indians, Latin Americans, Orientals—all contribute to the life of our congregations. Special consideration is now being given to Estonians, Latvians, and Lithuanians.

In blighted and deteriorating communities, the Board of American Missions and the Board of Social Missions are projecting coordinated and unified ministries. In several areas, the Board works through the Division of American Missions of the National Lutheran Council, and co-operates with the Division of Home Missions of the National Council of Churches.

It has become evident that the ripest home mission fields are in the very communities where congregations are established. Home missions is a front-line operation. For the congregation, it means reaching out to and seeking to win everyone in the community, regardless of who he is. For the Church, it means establishing congregations so that no community is left without a Christian witness.

THEODORE E. MATSON



Theodore E. Matson, present Executive Director, Board of American Missions



Henry J. Hokenson, Treasurer, Board of American Missions

The home mission board, organized at a memorable convention at Andover, Ill., in 1870, called three itinerant home missionaries-P. A. Cederstam, Olof Olsson and S. P. A. Lindahl. Cederstam took up work in Minnesota. Lindahl undertook an extensive itinerary toward the end of 1870, visiting congregations and settlements in Iowa, Nebraska, Kansas and Missouri. He traveled several thousand miles by train and by wagon, delivered 130 sermons, baptized 71 children, administered the Lord's Supper 20 times and organized three congregations.

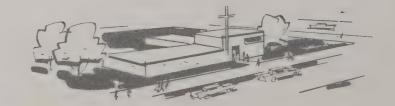
Simultaneously, J. Magney and others labored in Minnesota; Berggren in New York and S. G. Larson in Kansas. Total expenditures for home missions in 1871 was \$3,415.99. Thirty new congregations were received into the synod the following year.

In the meantime, calls came to the synod from distant

fields-from Texas, from Florida, from Colorado, from Utah and from the west coast. Pastor C. P. Rydholm raised the home mission banner in Colorado in 1874. Pastor J. Auslund preached in San Francisco the same year. Several years later the seed planted in San Francisco bore fruit with the establishment of Ebenezer church. By the mid-1880s there were nine congregations on the entire west coast, several of them organized by the zealous churchman, Pastor Peter Carlson.

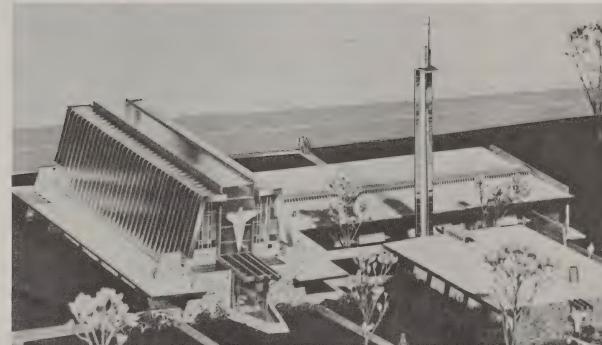
Figuring importantly in missionary efforts along the Atlantic coast in the 1870s were Pastors P. J. Sward and C. F. Johansson. Swedish settlers organized Bethlehem church at Brockton, Mass., in 1868. Three years later home mission work was under way in Maine.

The Hessel Valley church at Chandlers Valley, Pa., dates back to 1854, and First church, Jamestown, N. Y., to 1856.



"Ye Shall Be My Witnesses"

Building for the future—Holy Trinity Lutheran Church, Littleton, Colo.



'Witness for Christ' Lutheran Evangelism Conference



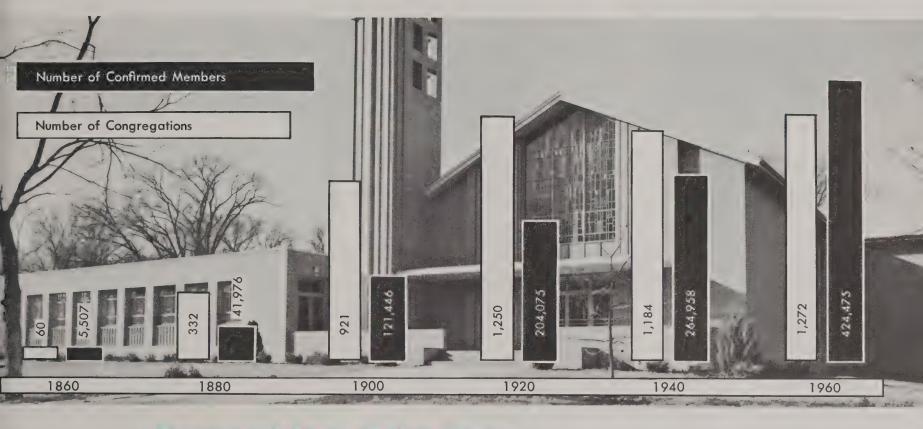
2445 PARK AVENUE, MINNEAPOLIS

Headquarters of the Augustana Lutheran Church



A Growing Augustana

A timetable of progress



Stewardship Education

Christian stewardship is the living and dynamic relationship of the Christian person with Jesus Christ through the work of the Holy Spirit. The Christian life then overflows in a response of love and service to God and neighbor.

God's call to all men had its beginnings in His eternal purposes as He created man in His image. The call to worship and fellowship will continue from everlasting to everlasting, for this is God's plan for man.

Stewardship is eternal and it is also timely. The Christian's daily response to God in Christ calls for decision and commitment in every area of a man's life to God's will and grace. It answers the "why's" of life; it gives direction, purpose and worth-whileness to the Christian vocation. Because of its dynamic Christian nature, stewardship is recognized as fundamental to the spiritual growth of the person and of the congregation.

Stewardship as a functional department is

serving the congregations of the Church in a program of leadership training and development through experienced leaders in Area, District and Conference. Through its program of corporate stewardship it presents and promotes the benevolent and missionary work of Conference and Church as it is carried on through the parish extension programs of the congregations. It stresses and assists in parish programming and parish administration. All of these educational, training and promotional programs are supplemented by the preparation and distribution of a variety of literature, publications, handbooks, manuals, charts and audio-visual aids.

Administrative, co-operative and research assignments in stewardship round out the program of the growing and significant work of stewardship education, which is constantly motivated and challenged by God's statement that we are stewards of His varied Grace.

SAM EDWINS



Sam Edwins, Director of Stewardship Education



Martin E. Carlson, Executive Director of the Board of Finance.

"The Just Shall Live by Faith".....

The Scriptures declared it and Martin Luther refused to back away from truth. "... to go against conscience is neither right nor safe. Here I stand!" His words, heard by only a roomful of people, have echoed through the centuries. Because he took his stand, he brought a new birth of freedom to Christian believers.

The hammer blows that shook the world.



"Ah, but do help me, St. Anne, and I will straightway become a monk."

"I cannot and will not recant anything . . . Here I stand!"

Luther married Katherine Von Bord



What Lutherans Believe and How We Live Our Faith

by Clifford Ansgar Nelson

- LUTHERANS BELIEVE IN GOD. We believe that He is the eternal Father and Creator of all men. Because He is our loving Father we want to live as His children in obedience to His holy will.
- LUTHERANS BELIEVE IN CHRIST as the living Son of God who in the Incarnation, the Cross, and the Resurrection has brought redemption and salvation to all men.
- LUTHERANS BELIEVE IN THE HOLY SPIRIT who brooded over creation and inspired men in centuries past, and still today calls us through the Gospel and inspires us to live at our best.
- LUTHERANS BELIEVE IN THE BIBLE. We believe that the Bible is the Word of God. It is not merely the record of how God once spoke to men. Still today He speaks to us in the Scriptures. To read the Scripture and to hear it preached is not only a privilege but a holy duty for all men.
- LUTHERANS BELIEVE IN THE CHURCH OF JESUS CHRIST. That Church is the creation of God and an integral part of Christ's Gospel. We are glad to count ourselves as a part of a universal and ecumenical family, for the church is the communion of all saints. We count it our duty to pray and work for the day when all who believe in Christ shall be one.
- LUTHERANS BELIEVE THAT THE SACRAMENTS OF BAPTISM AND HOLY COMMUNION are means of grace and should be held in reverence by all Christians.
- LUTHERANS BELIEVE THAT THE GOSPEL IS GOD'S CALL TO ALL MEN to be saved. In our own strength we cannot believe or come to God, but the Holy Spirit creates and nourishes a true faith.
- LUTHERANS BELIEVE THAT IT IS IMPORTANT FOR EACH OF US TO HAVE A LIVING FAITH if we are to be saved. Only thus can we be justified before God and only thus can we have the confidence in God that will give us inner courage to face life.
- LUTHERANS BELIEVE IN THE PRIESTHOOD OF ALL BELIEVERS. Each Christian is called to pray, to witness and to serve God. Every occupation, however humble it may be, is a divine vocation in which the believer glorifies His Lord.
- LUTHERANS BELIEVE IN THE KINGDOM OF GOD AND ITS CON-STANT COMING. Like our Lord we seek to be sensitive to all human need and are glad to assist our church in her wide flung service to humankind. We believe the Kingdom will culminate in His coming again.
- LUTHERANS BELIEVE IN EDUCATION AND THE GROWTH OF THE MIND. They are never afraid of any new discovery of truth for all truth is from God. Christian education for all ages is the goal that runs through parish life and in our keen interest in all forms of higher education.
- LUTHERANS BELIEVE IN WELL PLANNED AND SCRIPTURALLY ORDERED WORSHIP. Music and the arts are welcomed to bring beauty into the ancient patterns of worship that belong to our finest heritage. When we have heard God's Word we will be eager to translate it into the language of daily living.
- LUTHERANS BELIEVE IN LIFE ETERNAL for all who believe in Christ.

 Our shining hope is that when we complete our journey in this world we are destined to live in the nearer presence of Christ.



Tetzel sells indulgences



Luther posts his 95 theses



"Forgiveness without letters of pardon."



On trial before the emperor



A new church is born

Inter-Lutheran Co-operation

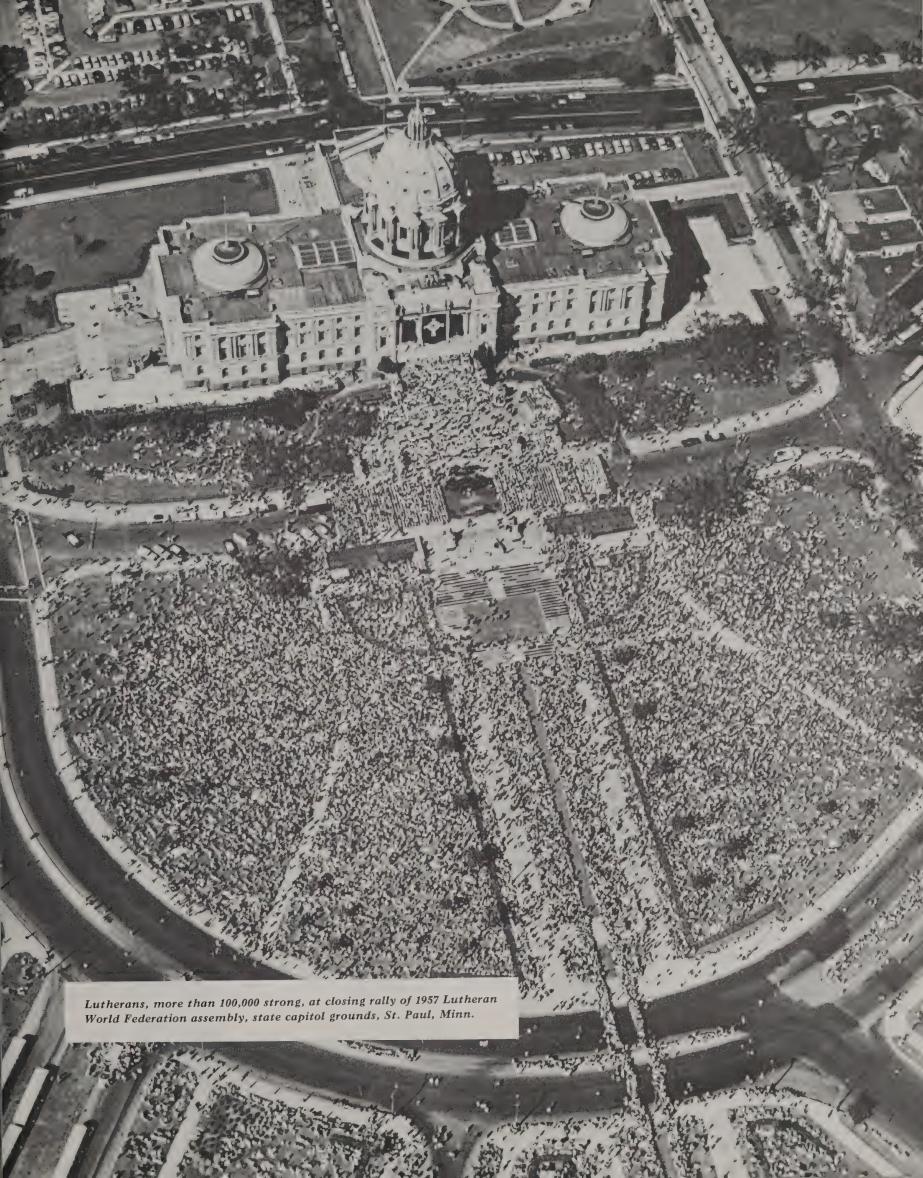
International Lutherans-Bishop Hans Lilje of Germany, and President Franklin Clark Fry, United Lutheran Church in America

50 MADISON AVENUE, NEW YORK CITY



Headquarters of National

Lutheran Council



Centennial Sidelights



EMIL SWENSON
Minneapolis, Minn.

W. Harold Mast Missoula, Mont.



EMEROY JOHNSON Scandian Grove, Minn.



CARL A. SWENSON St. Paul, Minn.

Three leaders, Dr. G. A. Brandelle, Dr. Gustaf Andreen and Mrs. Emmy Evald appeared on the platform at the synodical convention in Rock Island in 1935. With thankful hearts they surrendered the toga of office and responsibilities to younger hands. A new Synodical president, a new president of Augustana College and Theological Seminary, and a new president of the Women's Missionary Society-all at the same convention. No such triple change has taken place at any prior convention in our history.

The change within the Augustana Church whereby our congregations have changed from a predominant Scandinavian culture to representative American congregations has been singularly impressive. Striking, too, has been the change in the attitude of laymen. Lay participation in all church activity has increased, particularly in the areas of evangelism and stewardship. This overall change is of vital importance to our church program as a whole, as it enables us to reach out to the entire American community.

The wide horizon of Lutheran unity now beginning to dawn was at least dimly visible to Augustana pioneers in 1870, when the Synod joined the General Council. It was a significant step. It put us in the main stream of Lutheranism in America. Though the ties were strained at times, the old channels of unity have never been obliterated. Augustana is once again participating in the task of bringing the Lutherans of America together. It began in 1870.

It is my belief that the most significant event of Augustana's first 100 years was the formation of the Board of American Missions in 1939. In 20 years under this churchwide unified effort, scores of new congregations have been established, a large majority of which have become self-sustaining. The significance of this event lies not only in past accomplishments but in the future for it is through this agency that the Church has a frontier.

A very significant event for our Augustana Church has been the growing awareness of the total mission of our Church. That the gospel is for all men seems a self-evident truth, but we have had to rediscover it during the last decades. Many of our churches are now accepting the challenge of this truth and are catching the full vision of the gospel by an all-inclusive community ministry.

The beginning of a new era in our Church-that of more active lay participation and leadership had its genesis at the 1953 Synod. The executive council had recommended a goal of one million dollars for the 1954 Advance for Christ in Missions appeal. When the matter came before the convention, however, Mr. E. F. MacMillen, a delegate from St. Paul, proposed that the goal be doubled. He insisted that a strong missions program at home and abroad was the only answer to the crisis confronting the world. The proposal was carried by a vote of 219 to

A development of great significance in the Augustana Church has been the increasingly important role of the layman. The recruiting, training and effective use of responsible Christian laymen is a most urgent task . . . as important as the recruiting and training of ministers. Active full-time laymen performing such central tasks as the communication of the Christian faith and the work of evangelism is theologically sound and carries out the true mission of the church—"The Priesthood of Believers."

It was an historic moment when the Augustana Church voted in 1908 to take over the Honan mission in China. For decades many had waited for such a day. The earnest prayers of thousands were at last answered, and Augustana had "its own" foreign mission. This action, contrary to many fears, revived interest in the co-operative work in India; and in nine years the Church was ready to branch out into work in Africa, with other fields later to follow.



FLOYD B. ANDERSON Washington, D. C.



E. E. RYDEN Rock Island, Ill.



ALBERT F. MATTISON Falconer, N. Y.



S. HJALMAR SWANSO Minneapolis, Minn.

...Glimpses into the Past

EMORY K. LINDQUIST Wichita, Kan.



OTTO LEONARDSON Minneapolis, Minn.



During the hard depression years, the World Missions

Board was bequeathed a half-

million dollars by P. A. Peterson, Rockford, Ill., with his

widow being privileged to

make a settlement in 10 years.

When I presented the immedi-

acy of our need to her, she

agreed to help. First, however,

the attorney's consent was

needed. After a four-day wait

in a Chicago hotel room while

the attorney concluded a court

case, we met and reached a

speedy agreement. Funds were

again available with which to

Peter Carlson (1822-1909)

became a most ardent pastor

amidst ordeals that would

pay the missionaries.

OTTO A. OLSON, JR. Saskatoon, Sask.

the Church.



Probably the most far-

reaching decision of the Au-

gustana Lutheran Church with

respect to its Canadian con-

stituency was made at the 1940

synod, when a resolution was

passed preparing the way for

training Canadian pastors in

Canada. It was a joy to share

in the service at Saskatoon,

Saskatchewan, May 25, 1952,

when the first two Augustana

Canadians to receive in Can-

ada all of their ministerial

training were ordained in their

native land by the president of

VICTOR E. BECK



Dr. Carl A. Swensson, founder of Bethany College and successor to the Rev. Olof Olsson as pastor of the Bethany Lutheran Church at Lindsborg, Kan., has appropriately been described as "the colossus of the Plains." His talents and achievements were diverse and always of the highest order. Devoted pastor, inspiring preacher, dynamic leader, and dreamer of great dreams, he combined his great talents and unflagging enthusiasm to build for the world of tomorrow. There was real greatness in Dr. Carl A. Swensson; his memory continues to inspire succeeding generations.

The most impressive moments of the Church's golden jubilee of 1910 occurred when the president, Dr. Eric Norelius, presented two veterans, G. Peters and J. Erlander, who, like himself, had shared in the organization of the Synod in 1860. "This one," said Norelius, pointing to Peters, "is blind," and pointing to Erlander, "this one is deaf, and there is not much left of me. The act was symbolic. The pioneer period was closed. The face of the Synod was now turned to the future.

OSCAR N. OLSON Rock Island, Ill.



have shaken lesser men. He shepherded congregations in Minnesota for 22 years and then went to Oregon, Washington and Idaho and organized more churches. Unaware that no one had come to his first service at Tacoma, Wash., men hostile to the church set up a disturbance outside the hall. The noise and clamor brought neighborhood resi-

dents rushing into the streets. Many of them went into the hall and thus the first audience was summoned by the enemies of the gospel.

J. EDOR LARSON

Minneapolis, Minn.

LEONARD R. OLSON

Hammond, Ind.



Rock Island, Ill.

Unforgettable was the 1948 Synod at Rock Island. Visiting churchmen from Sweden, bringing gifts from the mother church, reminding us of our roots; the pilgrimage to New Sweden, Iowa, where our first church was begun in 1848; the gathering at Andover, with its Jenny Lind Memorial chapel; and the historical pageant, concluding with the brilliance of thousands of simultaneously lighted matches - how could an event thus commemorating history be anything but itself historic?

The athletic field at Bethany

College was filled with Broth-

erhood men listening to words

of inspiration. From across the

plains came clouds, lightning

and thunder threatening to

displace the festive air. But as

the clouds came, so they slow-

ly veered away. We had

changed our name earlier that

hot summer day to Church-

men, ready to face the world

with a Christ-centered pro-

gram for men. It seemed that

even Mother Nature looked

with favor on our action and

loosed her fury elsewhere that

A turning point of great significance was the replacement of Swedish with English as the Church's official language shortly after World War I. From its venerated national origins, the Church moved on to become a vital segment of the Lutheran Church in America. The days of transition required as much understanding and patience as is now needed in the current transition to a church which holds that all of God's children are welcome for membership on an equal basis.

> ELDON V. ROHS Greenwich, Conn.

night.



(Continued on page 94)



Carl H. Sandgren

The Augustana Lutheran Church has sometimes been characterized as having "diversity in unity." In the great essentials, doctrine and purpose, we find unity. In size of congregations, in specific methods of carrying out the parish program, in educational and liturgical emphases, in church architecture we find diversity. The photographs of representative churches in the accompanying pages are typical of this diversity in the area of church building.

Some of these buildings are the first units in new Augustana congregations while others are new sanctuaries for congregations established many years, still others are church buildings that have been in service a long time. Some illustrate primarily new and additional program facilities for children, youth and all age groups in addition to the principal sanctuary of worship. Again, many of them are large churches, some are what we might call an intermediate size, whereas others are small in physical facilities. In design some are very rugged and in some instances majestic in proportion. Some abound in ornamentation and others are almost starkly plain depending entirely upon line and mass for beauty. Of some, particularly the smaller churches and facilities other than the sanctuary, they might be termed intimate. Of all it can be said that they are

The architects who designed these churches include some now deceased and some who have served in the profession for many years. At least one of the former of a generation ago had an international reputation, whereas another assisted in the design of the remodeling of the White House in Washington in the 1920's. Included also are representatives of a younger generation whose works are just now becoming well-known and recognized. At least two of them, to the writer's knowledge, have won high recognition in nationwide competitions.

The above remarks illustrate the diversity that we find in the Augustana Lutheran Church. All of them illustrate the unity of purpose, namely, proclaiming the gospel according to evangelical doctrine and in the setting of the liturgical practices of the Lutheran Church. All of them provide a worshipful setting promoting spiritual susceptibility and it is our confident trust that they now are and will always continue to be Houses of the Lord in which the pure gospel of redemption in Jesus Christ is and shall be proclaimed.

CARL H. SANDGREN, Director
Department of Church Architecture and
Building Finance

Forms of Faith

"Our Augustana Evangelical Lutheran Church is a church of granite, for she is built of heavenly granite, the gospel of Jesus Christ. Her foundation is secure 'for heaven and earth shall pass away but my word shall not pass away."—DR. OLOF OLSSON at church dedication in Quincy, Mass., 1895.



Mamrelund Lutheran Church, Kent City, Mich.

Augustana Lutheran Church, Omaha, Neb.





Zion Lutheran Church, Salt Lake City, Utah



Prince of Peace Lutheran Church, Austin, Texas

Top: Augustana Lutheran Church, Portland, Ore. Bottom: Eden Lutheran Church, Riverside, Calif.

Top: First Lutheran Church, Anaconda, Montana Bottom: Messiah Lutheran Church, Minneapolis, Minn.



First Lutheran Church, Jamestown, N. Y.





Faith Lutheran Church, N. Burnaby, B.C., Canada

Lower left: Gethsemane Lutheran Church, Seattle, Wash.

Lower right: Messiah Lutheran Church, Calgary, Alberta, Canada

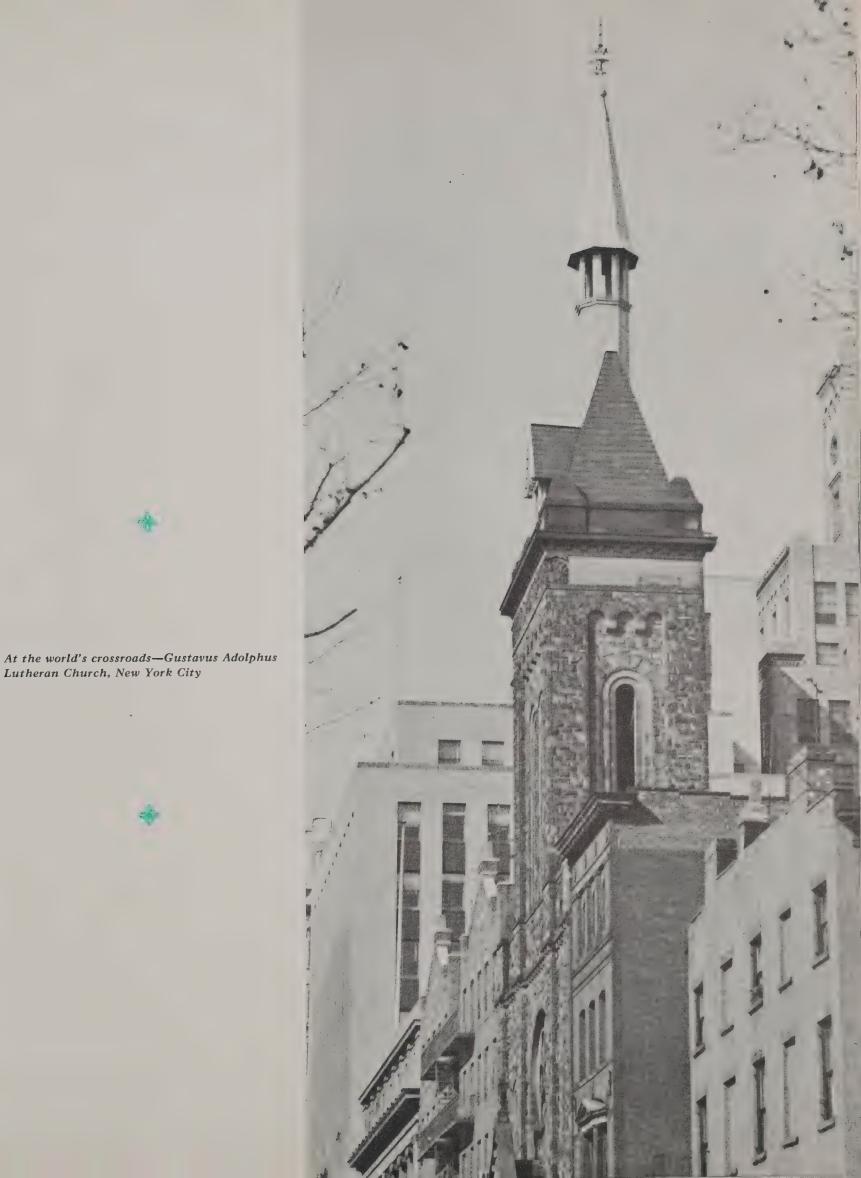


Gloria Dei Lutheran Church, St. Paul, Minn. First Lutheran Church, Galesburg, Ill. Calvary Lutheran Church, Alexandria, Minn.

Architecturally Speaking...

Trinity Lutheran Church, Worcester, Mass.

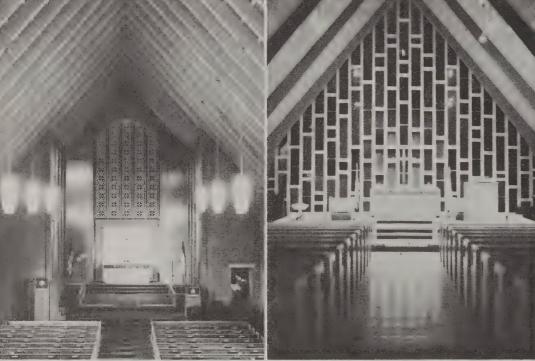




I was glad when they said to me, "Let us go to the house of the Lord!"



Gloria Dei Lutheran Church, Wichita, Kansas



Left: Augustana Lutheran Church, Portland, Ore. Right: First Lutheran Church, Aitkin, Minn.



Salem Lutheran Church, Bridgeport, Conn.

Bethany Lutheran Church, North Miami, Fla.

Left: Our Savior's Lutheran Church, Albert City, Iowa Right: Ebenezer Lutheran Church, San Francisco, Calif.

St. Mark's Lutheran Church, Spokane, Wash.

Left: House of Prayer Lutheran Church, Richfield, Minn. Right: Bethlehem Lutheran Church, Grand Rapids, Mich.



Women at Work

There has always been a place for women in the activities of the Christian Church on earth. Avenues for expressing Christian love and concern are numerous and diversified. Women in their unique way find great satisfaction in expressing love in all related areas of Christian hospitality in the life of the Church. As homemakers, mothers, and teachers, they exercise a strong influence in the Church family.

They have extended their service beyond the regular pattern of participation of yesteryears in the Augustana Lutheran Church, and today they serve effectively and efficiently in places of leadership in the Church-at-large as well as in Conference, District and local responsibilities. They have taken their places as members of established Boards and Committees of the Church, and are within local congregations serving as trustees.

Leadership training, a Christian concern for people of this and other lands, and an opportunity for "second mile giving," has been given to the women of the Church by the Women's Missionary Society, the only nationally organized women's group of the Augustana Lutheran Church. For sixty-five years this Society has provided missionary education materials for children, youth and adults, and published a monthly magazine, Mission Tidings, enlisting many women to share time, talents and means to help keep active interest in the missionary program of the Church.

Looking to the future, a more inclusive program for women in the Church is anticipated. The Church has requested the Women's Missionary Society to expand its present program.

As the Church moves into its second century, the women of the Church—now organized as Augustana Lutheran Church Women—are launched on a broad program of Christian concern that embraces not only missions but many facets of church activity.

EVELYN A. STARK

President Bersell receives \$50,000 W.M.S. gift from President Martin

Foreign guests to Lutheran World Federation, sponsored by Lutheran women cooperatively, Augustana WMS participating.

W.M.S. becomes "Augustana Lutheran Church Women" in 1958.







Men Build for God



Invocation before toil



Examining the architect's plans

Augustana Churchmen



What is the sign of a metamorphosis? First and foremost in the Augustana Church is the awakened interest on the part of the Augustana layman. In a Synod which geographically extends from the Atlantic to the Pacific, from Canada on the northern boundary to Florida and Texas in the south, one might wonder what there could be along lines of common interest to attract and hold the attention of men in varied occupations and in widely separated areas.

From out of the cocoon stage are the camp and retreat projects currently being sponsored or supported by Augustana Churchmen. These projects attest to the interest of Augustana's manpower in the recreational and spiritual aspect of men's work in the church.

Far beyond the budding phase is the Boys' Work program, including the Pro Deo et Patria and Lamb Award projects. This program has done much to attract young men to the ministry and recognize adult leadership.

The scholarships provided by Augustana Churchmen bring the Lutheran youth to Lutheran schools of higher education.

Perhaps of paramount importance is the churchmanship role played by the members of the churchmen's organization as so well evidenced by the many tasks assumed by laymen throughout the church.

These many projects emanated from "grass roots" interest and grew out of an annual convention of the Augustana Synod in Minneapolis in 1915 at which time laymen at large were requested to organize, and to assume as one of their projects, marshalling financial aid for the Ministerial Pension and Aid Fund. Under the able direction of former Executive-Director Pastor C. Oscar Leonardson the men of the church have marched forward down through the years—that march continues ever onward.

CARL H. JACOBSON

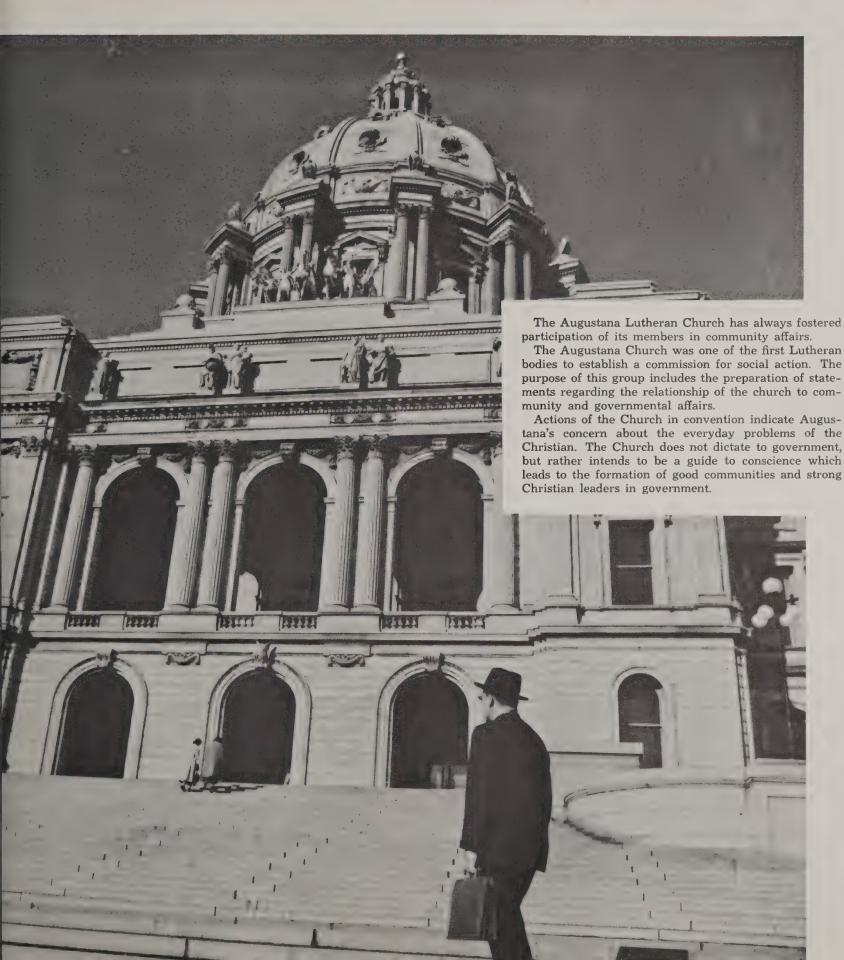


Pro Deo et Patria awards

Scholarship Awards



The Church Speaks for Positive Social Action





World Missions

Augustana has always been mission-minded. The founders of the Church came out of a combined spiritual awakening and foreign missionary movement in Sweden. While concerned about gathering their scattered countrymen into congregations, they also felt it their duty to bring the gospel to the heathen. At the second synodical convention, in 1861, a permanent committee for foreign missions was created.

It took a long time however for the rising missionary interest to find satisfactory outlets. When the Civil War ended, thoughts turned, in 1866, to work among the liberated slaves. When nothing came from these noble plans, the Church next turned its attention to the Indians. Work among these natives was begun in our Southwest in 1879 but it came to an end in 1882. Then Persia (1888-1912) and Puerto Rico (1898-1926) represented fields in which we sought outlets for our missionary interests. Our membership in the General Council gradually brought the Telugu work in India into the focus of vision and interest. Augustana's first missionaries, Pastor and Mrs. A. B. Carlson, went to India in 1878 and Augustana has had missionaries on that field ever since except for a few years immediately following Carlson's early death.

A fervent and long-felt desire to have a mission field of its own culminated in action by Synod in 1908 when it took over the work started three years earlier by the China Mission Society in the province of Honan in China. This work was earnestly embraced by the congregations. The mission grew rapidly in spite of political unrest and various disturbing causes such as floods, famine, brigandage,

(continued on page 72)

Bookstore and church, Hong Kong

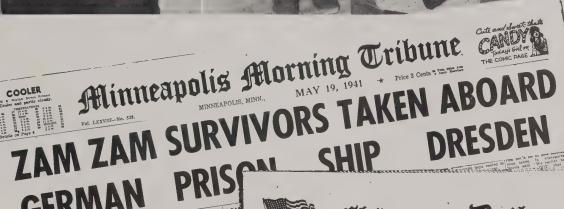






Baptismal rites . . .

by missionary and by native pastor



The Zam Zam incident—a sad chapter in the history of Augustana missions.



Chicago Daily Tribune

M ZAM TORPEDOE

Russians Smach Town

The Telegraph-Herald

"Go Ye Therefore..."



Registering for medical aid with Dr. J. Bertil Friberg

Missionary Herman Hammer with confirmands at Montevideo, Uruguay

(continued from page 70)

civil war and the Japanese invasion. With the communist occupation it finally became necessary for the missionaries and a large number of native Christians to evacuate China in 1949.

The story of this persecution repeats the story given us in Acts 8.4: "They therefore that were scattered abroad went about preaching the word." Some of the missionaries settled in Hong Kong and soon had the joy of seeing flourishing congregations arise; some went to North Borneo and gave assistance to a hard-pressed Chinese Church; some went to Taiwan where refugees were quickly gathered into congregations; while others went to Japan where with the help of new recruits an altogether new work was begun in 1950. This work in Japan has its center in Hiroshima.

Interest in Africa became pronounced, especially at the colleges of the Church, during the second decade of this century and in 1917 Synod voted to enter this continent. While yet looking for a field, the after-effects of World War I brought us to Tanganyika in East Africa to assist an orphaned German mission. This step brought us afterwards, in





Hannah Hanson and pupils, Honan Province, China

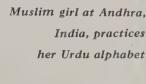
1926, to the Irambu-Turu plateau in central Tanganyika where a flourishing mission work has been in progress ever since. The strategic location pushed Augustana into still larger responsibilities during and following World War II. From 1940 to the end of 1952 Augustana administered the large German missions in the territory under the sponsorship of the National Lutheran Council. In recent years it has entered Latin America.

Augustana has given repeated evidence of its interest in Lutheran co-operation in the overseas missionary enterprise. It was associated with the General Council in the Telugu work in India from 1870 to 1918 and since 1918 it has co-operated with the United Lutheran Church in the same mission. In Taiwan its work is amalgamated with several other Lutheran missions and steps moving in the same direction have been taken in Hong Kong. In Japan its work is affiliated with the Japan Lutheran Church and its mission has taken an active part in an effort to unify the work of a dozen Lutheran missions. In Tanganyika (E. Africa) the trend is rapidly moving toward a united Lutheran Church for the whole territory with considerable educational and medical work already functioning under a union Lutheran Missions Council. The work in Latin America was launched as a co-operative mission with the United Lutheran Church.

The second World War brought an end to political colonialism and to missionary paternalism. Trends in recent years have moved rapidly toward the establishment of indigenous churches under national leadership. The Younger Churches are thus rapidly coming into their own, but missionaries from the sending churches will long continue to be needed especially for educational and medical work, and as elder brothers in Christ.

S. HJALMAR SWANSON







The Ministries of Mercy

There is power in the Word of God which sensitizes the believer to human need in its varying manifestations. This includes the needs of mind, body and spirit. God is concerned with all of man and so is His Church. The Augustana Lutheran Church, in faithfulness to the Spirit of Christ, early became involved in meeting the needs of children, the sick, the elderly and the lonely.

Only five years following its organization in 1865, a service to orphaned children was begun in a parsonage in Red Wing, Minnesota. Two years later, a similar ministry was started in Andover, Illinois. This was only the beginning of an organized service of Christian compassion within the Augustana Lutheran Church. Today, through congregational, District, Conference and Church organizations, the Church owns and operates twenty-three aged and invalid homes, ten facilities and agencies which serve children, ten hospitals, six hospices, a Seamen's Center and a Deaconess Training School. Chaplaincy service to the sick, lonely and incarcerated has increasingly become the concern of the Church. Augustana congregations help to support and operate forty-two inter-Lutheran health and welfare agencies as well.

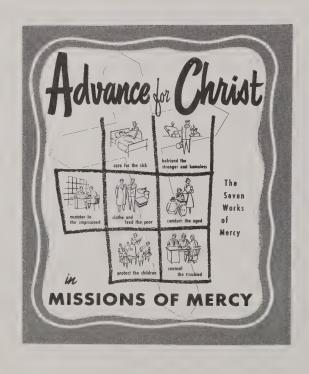
Over the years, services have changed to meet changing needs. A former immigrant home now provides service to seamen. A children's home has changed its emphasis so that it cares for children who are mentally retarded. Homes which formerly cared largely for orphaned children now provide temporary care for emotionally disturbed children from broken homes. Case workers and group workers with professional training are on the staffs of a number of these homes. Foster home placement and service to the parents or parent is a part of the plan for serving children.

Homes for the Aged are providing more and more beds for the infirm aging. Group activity and other types of therapy under the direction of skilled personnel are a part of the Homes' plan for making life more satisfying and meaningful to each resident. Homes are being built to provide each individual with the maximum amount of privacy within a congregate setting. Future planning includes services to the elderly in their own homes as well as in foster homes.

Hospitals, besides providing health and chaplaincy services, annually graduate many trained nurses. Some are developing social service programs.

Congregations are beginning to study the needs, resources and opportunities for Christian service in their own communities and in co-operation with other churches and agencies are increasingly including social service as an integral part of their ministry.

LAWRENCE J. HOLT





First Augustana church, Minneapolis, "mother church" to several congregations, also "mothered" an important inner mission work. In response to the gospel's social imperative. the church established Augustana Mission Colony, haven for the orphaned, the aged and the infirm for more than halfa-century. The two personalities whom God used most mightily in development of the work were the sainted Dr. Carl J. Petri and the gifted and indefatigable Sister Bothilda Svenson.

Befriend the Stranger and Homeless



Care for the Sick



Minister to the Imprisoned



Clothe and Feed the Poor



Comfort the Aged



Counsel the Troubled



Protect the Children





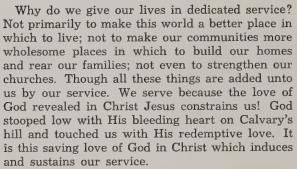
The Word ... Spoken

(Continued from page 25)



A little boy and his sister went with their guide into a vast cavern. Once down there every light was turned off in order for them to see how pitch black it can be under the ground. The little boy began to cry. His sister put her arms about him and said, "Don't cry. There is someone here who knows how to turn the lights on again." There are some of you for whom the lights have gone out one after the other in your lives. But there is Someone who can turn the lights on again. Of our loving God it is written, "In his light shall we see light."

REUBEN K. YOUNGDAHL Minneapolis, Minn.



MELVIN HAMMARBERG Minneapolis, Minn.

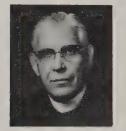


God help us to move up to Pentecost for the divine indwelling. Then we will ACT on what we believe in terms of costly concern and self-surrender. Then we are ready to proclaim the Word with boldness, to minister to the physical and spiritual needs of all people, to confront people with the claims of Jesus Christ. Then God

ple with the claims of Jesus Christ. Then God will stretch forth His hand to heal and things will happen. And we can affirm with St. Paul, "I am ready for anything through the strength of the One who lives within me."

WILLIAM E. BERG Minneapolis, Minn.





Life is beset by temptations. They make large attainments difficult, but they are potential helps toward the best. Jesus of Nazareth could not have become the Christ "tempted as we are, yet without sin" apart from the wilderness experience. Jesus had to be tempted, if He were to become the Master of spiritual realities. He who can defeat the devil while at play, or during the many hours of self-directed leisure will have taken an important step in the direction of making certain that the fortress of honor is practically impregnable.

G. ERIK HAGG Moline, Ill.



It is easier, Jesus said, for a camel to go through a needle's eye than for a rich man to enter the Kingdom. What threads of life are too big for the needle's eye? Self-righteousness, trust in religious observances, possessions—not how much but what they mean to us. Only through God's grace in Jesus Christ can we become small enough to enter this needle's eye. This means humility, as in baptism; confession of sins; holy communion; serving and loving our neighbor in Christ's name; confession that all we have comes through God's grace alone.

GEORGE F. HALL Minneapolis, Minn.





Does the Christian faith demand too much of us—in time, money, service? It is in the nature of the Christian faith to ask "too much." The Christian faith demands surrender. Surrender entails letting go whatever it is that keeps us resisting. "Whoever would be my disciple," said Jesus, "must deny himself, take up his cross and follow me." Christianity has a unique measurement for it is a unique way. In battle we are victorious when we hold the fort and keep the ground. In Christianity we are victorious when we surrender.

MARBURY ANDERSON Minneapolis, Minn.



Jesus Christ IS Lord. Not WAS or WILL BE but IS. In that description is wrapped up all that has ever been and all that will ever be! It is the ever eternal present. Look back as far as the mind's eye can travel and beyond—and you will find the lordship of Christ. Or let your spiritualized imagination stretch forward to its farthest reach—and you find Him upon the throne. It's an Ageless Truth! Jesus Christ IS Lord—the same yesterday and today, yea, and forever.

MALVIN LUNDEEN Minneapolis, Minn.



"Lift up your eyes," says Jesus, "and see how fields are already white for harvest." So often we indolently answer, "We are sowing the seed Sunday after Sunday." Jesus says, "What of the reaping? Reaping and sowing must go on together." Are you as concerned with the harvest as with the sowing? Are you concerned about caring for Christ or are you eager to let Him care for souls through you? Only souls, saved and sanctified, will satisfy our Heavenly Father. Isaiah 53:11: "He shall see the fruit of the travail of his soul and be satisfied."

C. O. GRANLUND Minneapolis, Minn.



You, young person, your heart is warm and receptive. Now is your accepted time. Young parents, as you gaze into the face of your first-born, God speaks, "Now is the accepted time." Middleaged people, half your life is past, summer is ending. If still unsaved, this is your accepted time. Elderly folks, the sun of life is setting for you. This is your very last opportunity. If the Holy Spirit stirs your heart once more, this is the accepted time for you. Act now!

ALBERT LOREEN Escanaba, Mich.





The only Christian response to the love of God is to pray as Christ prayed at Gethsemane: "Thy will be done." Here is the greatest phrase spoken by human lips. Indeed, in the last day, it may well be that this will be the only phrase spoken. All the difference in the world will depend on who says it. If you have your way against the will of God, that is hell. But if you say to Him, "Thy will be done," that is paradise. For whenever God has His way, that is heaven.

EARL H. LUSK Lincolnwood, Illinois





Members of a church-related college choir that had come to sing in our church were invited to view a lovely altar carving of the Lord's Supper. One of the group, a blind girl, asked if she could "see" the carving. She first ran her sensitive fingers over the faces of the Apostles. Then I asked if she didn't care to see the Christ. Because she wasn't tall, she leaned on the altar cross to reach the Christ. "Isn't He beautiful!" she said, and her face glowed with an inner light which all but she could see.

CARL W. SEGERHAMMAR Los Angeles, Calif.





There must be a cross in the heart of God as the perpendicular of His holy wrath meets the horizontal of His perfect love. In Jesus Christ, the God-Man, this was experienced both in spirit and in body when "his own self bare our sins in his body upon the tree." Having identified himself with our sin, He willingly accepted its consequence, the wrath of God. He absorbed the wrath of God in His own being, that in Him sinners might meet the love of God and live.

Samuel Miller Orange City, Fla.

The Love of Christ Constraineth

The church at the center of mercy



Early in its history the Church faced a twofold challenge—the cries of the helpless and the desire of would-be servants to be trained. The challenge was met in 1887 by the establishment of a deaconess school and program.

The first parish worker of the Augustana Church was a deaconess. Rugged pioneer days left many orphans. There were numerous sick. Early deaconesses were invariably trained in the art of nursing. The aged and chronically ill all needed help.

The Church could not "pass by on the other side." It must gather them or go to them. This had to be typical of the whole spirit of the Church—a self-sacrificing service. Deaconesses, as pastors, must pour out themselves in this service of love.

In the midst of testings, struggles and change the foundations have not wavered. The mid-twentieth century deaconess still is the servant of the Church to answer the cries of the needy.

Orphanages are as old fashioned as covered wagons, but children needing physical, emotional and spiritual care are as modern as TV. Deaconesses as highly trained social workers are prepared to meet complex problems. The "golden years" of over sixty-five are getting very specialized service today. Deaconesses no longer find home nursing a part of parish service, but well trained deaconess nurses work in well equipped hospitals while parish deaconesses are trained to meet the challenging needs of a modern parish, caring for its youth, its educational program, visitation or wherever her talents can best glorify her Master. The Macedonian cry is still heeded as deaconesses pack their bags for foreign mission fields.

Why? Because the love of Christ still constrains!

SISTER MARJORIE AXELTON

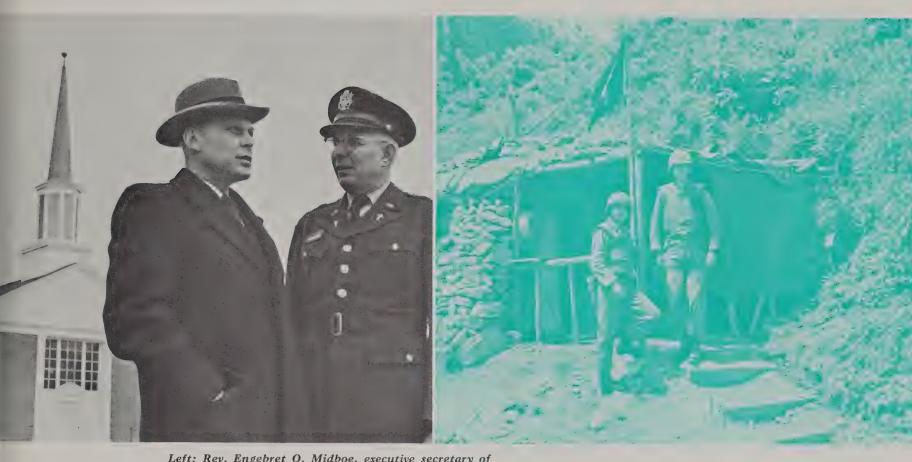
Below: Comfort ye, my people.

Learning service in the classroo





The Chaplain...Serviceman's Friend



Left: Rev. Engebret O. Midboe, executive secretary of Bureau of Service to Military Personnel, visits with an army chaplain. Right: Korea, 1953—Chaplain Milton E. Berg and assistant.

"Cross of Jesus . . . Going on Before"



A Day in the Life of a Pastor



Rev. William Hyllengren, Pastor of Zion Lutheran Church, Anoka, Minnesota, starts his day with family devotions



Overseeing functions in the church office

Words of comfort for the shut-in

Circuit riding in the 20th century





Paying a pastoral call



Visiting the imprisoned



Preparing the sermon



Donning his vestments

The Sunday morning greeting





A Day in the Life of a Parish Worker



Calls to be made

Keeping the parish informed

Welcome to new neighbors

Pastoral correspondence



Step One—Discovering the Field

Communities needing new congregations are "discovered" through: reports of City Planning Commissions; recommendations of neighboring congregations, Districts, or individuals; community religious surveys; or explorations of staff members of the Board of American Missions. If such fields need the ministry of new congregations, they are pre-empted by the Board of American Missions through the area's Regional Lutheran Home Mission Committee and assigned for occupancy.

Step Two-Occupying the Field

When a field assigned for occupancy is approved by the Board of American Missions, a Board Missionary is called to establish a congregation. He invites interested persons to participate in preliminary activities such as worship services and Sunday School under the direction of a Steering Committee. In addition to providing current fund support, the Board of American Missions arranges for the procuring of a parsonage and church site.

Step Three—Organizing the Congregation

After several weeks or months of worship services and Sunday School sessions, the formal organization of the congregation takes place. Thirty-five families or a minimum of 50 confirmed persons comprise the charter membership of the new congregation. It adopts a constitution, issues a call to a pastor (normally the Board Missionary), and develops a program of stewardship and evangelism.

Five Steps in Establishing a New Congregation

Step Four—The First Unit of the Church Complex

As soon as possible an architect is engaged and plans for the first unit are prepared with the assistance of the Department of Church Architecture and Building Finance. The Board of American Missions aids the new congregation in obtaining loan funds for the building project, through such sources as: its Church Extension Fund, commercial loan agencies, and Mission Builder loans.

Step Five—The New Congregation Becomes Self-Sustaining

The first unit is occupied, normally within 2 or 3 years from the beginning of work in the new field. The congregation moves from its temporary quarters (a school building, theater, public auditorium, funeral home, etc.) to its new church home. By this time, or shortly after, the congregation is self-sustaining as a fruit of its program of evangelism and stewardship. It continues to expand its ministry to fulfill its destiny in the local and world-wide advancement of the Kingdom of God.



Witnessing with Film and Sound Track



An audio-visual workshop

Father and son team—Bruce Sifford, director of bureau of press, radio and television; Roger Sifford, director of audio-visual department





Pastor Carl Manfred and staff photographer Wychor plan a photographic production

Audio visual aids



Audio-Visual's vast film library



The Word...In Print

(continued from page 28)



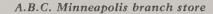
Birger Swenson, Augustana Book Concern general manager

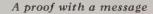
Eric Norelius, pioneer churchman, says that T. N. Hasselquist, first president of the Synod, edited *The Homeland* with "eminent tact and ability, used a dignified and Christian language which everybody could understand and in a spirit in which the Christian people recognized themselves." This spirit has characterized the Augustana Book Concern throughout the years in the editorial policies of its official papers, in the quality of the material it has published, and in the products it handles.

A spirit of good will and charity has also been evidenced throughout the history of Augustana's publishing activities. To save Augustana College and Theological Seminary when it was located at Paxton, Ill., The Homeland was sold for \$10,000, and the proceeds given to the struggling school. Later, when the school was moved to Rock Island, the remainder of the publishing business was sold to help save the College and Seminary. From the time of its establishment by the Church in 1889, the Book Concern has made generous gifts to educational and missionary causes.

The designation sometimes used, "The Service Station of the Church," is true of Augustana Book Concern. Through the printed word the publishing house now reaches to the far corners of the earth with Scripture, song, lesson, and meditation. Many minds, hearts, and hands contribute to the work that creates the printed word. And always there is the fact that there are countless souls to whom this printed word ministers. In this way Augustana Book Concern seeks to fulfill its ministry.

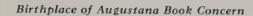
BIRGER SWENSON







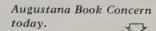






Augustana Book Concern before 1958 expansion program

First Augustana Book Concern building in Rock Island, Ill., 1889

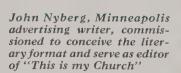














William T. Schaeffer, layman and former advertising illustrator, now on the staff of the Board of American Missions as Director of Publicity and Promotion. He serves as art director for "This is my Church!"

Centennial Sidelights

(Continued from page 57)

One of the remarkable figures of the Civil War was John Ericsson, inventor of the ironclad vessel, the Monitor. He was a member of Gustavus Adolphus church, New York City.



Work on the church at Andover, Ill., more than a century ago was begun with high hopes. Completion, however, was slow. "We have not been able to finish our church building," wrote Pastor Lars P. Esbjorn. "There is a roof on the church but there is an opening in it 10 feet square in the end, intended for a steeple, and no floor except in the basement where we have our meetings, but without a stove. We have been obliged to take the boards covering the hole in the roof and use them for coffins for poor persons who have died with the cholera. Thus we have worshiped all winter virtually under the open sky."

The unique design for the pulpit of Vasa Lutheran church, Vasa, Minn., came to Dr. Eric Norelius in a dream. The vision he received was of a Bible on a Bible. Thus the pastor would literally be "standing on the promises of God" with the open Book be-



fore him. In his vision, Dr. Norelius noted that on one side of the opened Bible, facing the congregation, were the Ten Commandments (the Law); on the other side, the Cross and the Cup (the Gospel); in the center, a symbol of the Fish—Christian symbol reminding people that Jesus Christ is the Son of God, Saviour. The center also contains a bundle of wheat, signifying the Bread of Life.

Humble indeed were the homes of Augustana families a century ago. Perhaps not un-typical was the log cabin, eight feet square, that served as the first home of Dr. and Mrs. Eric Norelius at Vasa, Minn. "We moved into this dwelling house before we had a floor, a roof, windows or doors and we lay on wood shavings for a mattress," Pastor Norelius wrote. "Soon we put on a roof, such as it was, for when it rained, the woven material used for a roof, leaked, wherefore it was necessary on such rainy nights to hold an umbrella over us.'



Bethany church, Lindsborg, Kans., built its original house of worship (1869) on land owned by the First Swedish Agricultural Company. Members and non-members alike joined in the community enterprise. Pastor Olof Olsson had the assignment of breaking stone. Walls up to the gables were made of stone. Sod blocks were used at both ends in the gables. The roof was covered with grass laced on thin poles.

In his circuit-riding travels of a century ago, Dr. Eric Norelius had an encounter with Indians near what is now Watertown, Minn.

". . . It was almost dark when I was a couple of miles away (from the Indian camp),' Pastor Norelius recorded in his journal. "Now one after another of the Indian hunters emerged from the forest on their way home. When they saw me they let out some fearful whoops and by this means they called forth quite a number of their companions from the forest. They all were going to ride on my sleigh and at last I had such a load of Indians that it was all the horse could pull. They talked and yelled and made fun of my blind horse, while I tried to appear as bold and self-confident as possible. It was dark when we came to the camp and there was a terrible noise. I made my way between the teepees the best I could, but here and there I knocked down their poles and other stuff in this tight place. The women scolded, the children shouted, the dogs barked and the men whooped. It was terrifying, but no one attempted to do me any harm."



Augustana's Pioneer Missionaries



A. B. Carlson, first to India



A. W. Edwins, first to China



Ralph Hult, first to Africa

"Social Action"

By Oscar A. Benson, Honorary President, Augustana Lutheran Church

Societary action is the process by which a group of people achieves social change and ultimately social control. Its tools may be physical violence or intellectual persuasion. The objective will be good or bad depending on the sense of values of the group initiating the action and of those against whom the action is directed. Dictators employ ruthless suppression to gain their ends, and what they regard as "good" will obviously be considered "bad" by their victims.

Political and other demagogues are masters in the art of "persuading" men and women to help them succeed, but their appeal is certainly emotional rather than rational. Sometimes even church people are "convinced" by their effusions and led to endorse the very opposite of what their enlightened consciences desire. Such self-seekers gain their purpose primarily because "good people" are too lazy or too indifferent to weigh critically the implications of the issue.

No human group may be expected to be more con-

cerned about wholesome social and political ideals than the Christian Church. The ethics of Jesus are certainly not ambiguous, and a Christian should do everything in his power to incorporate His principles in the society of which he is a part. It is his God-given responsibility. The church has an inescapable duty to speak its mind on the moral problems that vex the community.

Our Augustana Church has recognized this duty. It has made heroic pronouncements against economic injustice, racial hatreds, international fratricide, political corruption, suppression of civil rights, vicious entertainment, salacious literature, drinking and gambling, to mention a few. It has persistently scorned the old canard, that "such matters are none of the church's business." It has realized the church's duty not only to be a light to bring hope to the underprivileged but to be a salt to prevent social decay.



CHRIST the KING Lutheran Church in the Loop

"THE CHURCH GOES TO TOWN"

Time: 1955

Place: 327 South LaSalle Street, Chicago

Principal character: Christ the King Lutheran Church in the Loop

Аст I (February 18, 1955)

A dinner given by Mr. and Mrs. Ragnar Benson at the Hilton Hotel netted nearly \$10,000 from 675 Chicagoans to furnish the chapel.

Act II (Two days later)

On Quinquagesima Sunday the chapel space was consecrated and the pastor installed.

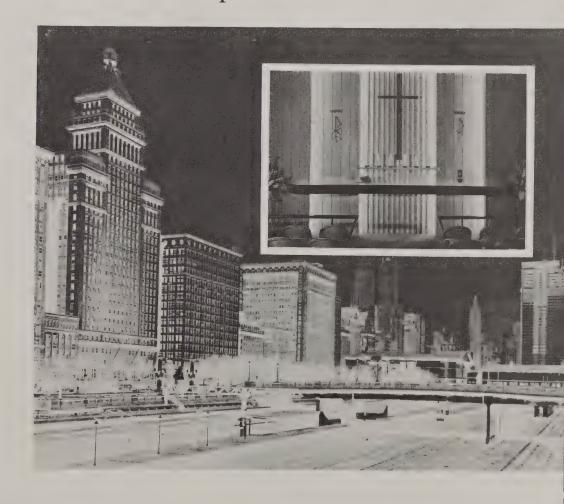
Act III (Since then)

Sundays: Two worship services in the morning; Vespers and a young adult group in the evenings.

Weekdays: A parade—residents, workers and visitors to the Loop have come to worship at noon, meet in committee, talk over problems with the pastor, discuss in academy session the implications of Christian living and study together the meaning of church membership.

A port of entry, a focal point for Lutherans—that's the role of the principal character.

(No curtain—it's still going on)



Camera Goes to Synod



Policy and program are charted at the church's annual synodical meetings

Registration of new arrivals





Dr. Oscar Benson, Gov. Orville Freeman and friend



"The world is our mission field"





Fathers and sons—multiplied ministry

Coffee and memories

Ministerial candidates signing the Doctrinal Articles at Ordination

Pastor Thomas Wersell outlines church personnel recruitment at Jamestown Synod



Christmas

"All praise to Thee, Eternal Lord,
Clothed in a garb of flesh and blood;
Choosing a manger for Thy throne,
While worlds on worlds are Thine alone."
Martin Luther
Based on an ancient Latin hymn



Easter

"It was Easter. And when I heard the church bells ring, I thought I heard the voice of God."—Albert Schweitzer



Important Dates in Augustana's 100 Years

1848 — First congregation organized at New Sweden, Iowa 1849 — L. P. Esbjorn, first pastor, arrives from Sweden 1850 — First congregation in Illinois organized at Andover

1853 — Chicago and Mississippi Conferences organized, later became Illinois Conference

1854 — First three congregations organized in Minnesota 1855 — Hemlandet, first periodical begun 1858 — Esbjorn becomes professor at Illinois State University Springfold sity, Springfield

1858 — Minnesota Conference organized

1860 — Augustana Synod organized; Augustana College and
Theological Seminary founded

1862 — Gustavus Adolphus College founded at Red Wing

1863 — Augustana College and Seminary moved to Paxton

1865 — Vasa Home, first charitable institution, founded

1865 - First congregation founded in New York City

1870 — Norwegians withdraw from Augustana Synod, form own synod

1870 — Augustana Synod joins General Council 1870 — Central Home Mission Board established 1875 — Augustana College and Seminary moved to Rock

1876 — Gustavus Adolphus College moved to St. Peter

1879 - A. B. Carlson, first Augustana foreign missionary,

goes to India

1880 — First congregations established on West Coast, at
Portland and Astoria

1881 — Bethany College, Lindsborg, Kansas, founded

1882 — First congregation organized in California, in San

Francisco

1882 — Bethesda Hospital, St. Paul, established

1883 — Luther College, Wahoo, Nebraska, established

1889 — Augustana Book Concern becomes synodical institu-

1890 — Immanuel Deaconess Institute, Omaha, Nebraska, founded

1892 — Women's Missionary Society organized 1893 — Upsala College established in Kenilworth, New Jersey

1894 — Synod adopts new constitution 1901 — First Hymnal published 1905 — A. W. Edwins, first China missionary, goes to Honan province 1908 — Synod takes over China mission

1910 — Synod observes 50th anniversary in Rock Island 1910 — Synodical Luther League organized 1918 — Synod declines to join in United Lutheran Church at

1918 — Synod declines to join in United Lutheran Church at its founding

1918 — Synod participates in forming of Commission on Soldiers' and Sailors' Welfare

1919 — Ralph Hult, first Africa missionary, goes to the Sudan 1922 — Synod takes over part of German field in Tanganyika, sends Hult there

1922 — Augustana Brotherhood organized
1923 — Augustana Seminary buildings erected
1925 — New Hymnal published
1927 — Synodical Budget Plan established

1927 — Synodical Budget Plan established

1930 — Augustana Synod participates in forming of American Lutheran Conference 1938 — Present Home Mission Plan established 1939 — Latest constitution for congregations adopted

1948 - Augustana College and Seminary becomes separate institutions

1948 — Augustana Synod becomes Augustana Church 1948 — Augustana Church participates in founding of World Council of Churches

Invitation is extended to all American Lutheran

Bodies to join in merger negotiations

1950 — Augustana Church participates in forming of National Council of Churches

1952 — Augustana Church withdraws from merger negotia-

tions with American Lutheran Conference bodies 1955 — Augustana Church and United Lutheran Church issue joint invitation to all Lutheran bodies in America to

discuss union 1957 — One of host churches to Lutheran World Federation Assembly

1958 — Endorsed continuation of merger talks with ULCA, AELC and SUOMI Synod 1959 — Elected new president 1960 — Church observes 100th Anniversary



Augustana Lutheran Church, Sioux City, Iowa



First Lutheran Church, Virginia, Minn.



First Lutheran Church, Litchfield, Minn.

Messiah Lutheran Church, Bay City, Mich



Looking Toward the Future

By P. O. BERSELL



DR. P. O. BERSELL President Emeritus Augustana Lutheran Church

At the entrance to the archives building in Washington is this inscription: "The Past Is Prologue—Study the Past." For Augustana the prologue has been written. It is recorded on the pages of this book. This offers us a mirror in which we can, though now it be but dimly, discern the future, for it is prologue.

From its very beginning Augustana has been ecumenical in spirit. It was represented in the "Life and Work" Conference in Stockholm in 1925. A decade later it was the only Lutheran church in America to send official delegates to both "Life and Work" and "Faith and Order" in Edinburgh. Out of these two movements grew the World Council of Churches. Augustana is a charter member of the W. C. C. and the National Council of Churches of Christ in the U. S. A.

The ecumenical spirit of Augustana is most evident in its striving after Lutheran unity. It has been active in the promotion of this unity through the Lutheran World Convention, through the Lutheran World Federation, through the National Lutheran Council and through its leadership in bringing Lutheran churches together to discuss possible merger.

This is prologue.

At its 1960 centennial synod, the Augustana Church will decide whether or not to merge with the United Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Suomi Synod). At the time of our present "looking toward the future," hope is riding high for the consummation of the merger and the establishment of a new church body of three million souls.

Conscientiously and consistently Augustana has sought Lutheran unity and we have not utterly failed. In God's providence this may be the step that will ultimately result in the consummation of the unity for which we will continue to pray and work.

Jesus said: "Whoever wants to preserve his own life will lose it, and whoever loses his life for me and for the gospel will preserve it." (Mark 9:35)



Spencer E. Brader Immanuel Deaconess Institute



D. Verner Swanson
Secretary,
Augustana Lutheran Church

The divine destiny of Augustana's century of corporate life has been accomplished. Now God calls us to greater achievements. If our love for Christ and the gospel is great enough to make us willing to lose our Church—that is, the human scaffolding of our Church—then shall be preserved the real life of the Church to the eternal gain of untold millions of our own and yet unborn generations.

For Augustana has evolved as a strong, virile church that

For Augustana has evolved as a strong, virile church that has a real contribution to make. Spiritually and doctrinally it has been a staunch defender of the Evangelical Lutheran faith. It represents a balanced blending of Lutheran orthodoxy and personal piety, evangelical liberty and evangelistic zeal. Its constituency today is as typically American in texture and spirit as any other Lutheran Body. This "spirit of Augustana" will be a blessed heritage and a potent influence in the new church, just as we will be enriched by the contributions of the other merging churches.

Our confidence in the kinship of spirit and fellowship in the faith with the brethren with whom we propose to unite has been joyfully confirmed. The potentialities of the kingdom tasks which beckon us when we move forward together stagger our imagination. No more will altar be raised against altar. No more will there be unholy competition causing waste of the Lord's money and of the time and energy of His dedicated servants. Home missions will flourish with a united support and foreign missions will be undergirded for greater conquests. The best in the polity of the four merging Churches will be woven into the pattern of the administration of the new Church.

That we as a Church have prospered thus far is a mighty evidence of the power of God. That power will sustain us in the future, if we are faithful to Him and obedient to His will. Then will we grow "into a holy temple in the Lord; in whom we are builded together for a habitation of God in the Spirit."

Looking toward the future. It is bright with promise, the promise of God.



Harold A. Smith Treasurer, Augustana Lutheran Church



Edwin Wang Augustana Pension and Aid Fund

ACKNOWLEDGEMENTS-

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sion" illustration on page 6; the Cathedral of Copenhagen (Denmark) for the frontispiece photograph of Thorvaldsen's statue of Christ; Lambert Photos for the Easter photograph on page 99; the United States Navy for the shipboard devotional picture on page 85; the authors of all contributed articles in the volume; the Herb Nyberg family, members of Diamond Lake Lutheran Church, Minneapolis, for appearing as our cover subjects, and Augustana Book Concern, publishers of "After Seventy-five years," and the 1948 "Life and Growth" volume.



"I lift up my eyes to the hills
From whence does my help come?
My help comes from the Lord,
Who made heaven and earth . . . "
—Psalm 121









